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THE

# MISSIONARY CHRONICLE:

CONTAINING

THE PROCEEDINGS

OF THE

# BOARD OF FOREIGN MISSIONS

AND OF THE

# BOARD OF DOMESTIC MISSIONS

OF THE

# Presbyterian Church:

AND A GENERAL VIEW OF OTHER BENEVOLENT OPERATIONS.

VOL. XVI.

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THE

# FOREIGN MISSIONARY CHRONICLE.

VOL. XVI. JANUARY, 1848. No. 1.

## Board of Foreign Missions.

### A GENERAL VIEW OF THE MISSIONS OF THE BOARD.

#### India: Lodiana Mission.

LODIANA:

A city near the river Sutlej, on the leading route from Delhi to Lahor, 1120 miles north-west from Calcutta: population about 70,000. Occupied first as a mission-station in 1834.

*Missionaries:* the Rev. Messrs. J. Porter, L. Janvier, and J. H. Morrison; Mrs. Janvier and Mrs. Morrison; Mr. A Rudolph, licentiate preacher, and Mrs. Rudolph. The Rev. C. W. Forman sailed from this country in August last to join this station. John Lewis, Haldhar, and William Basten, native teachers.

*Church:* 17 communicants.

*Schools:* in the High school, 54 pupils; Vernacular school, 20.

*Printing Press:* 6,756,000 pages of works printed in the Hindustani, Hindi, and Panjabi.

SUB-STATION: Jalandar, in the Panjab, 30 miles west of Lodiana: Rev. Golok Nath; — scholars in a native school.

*Church:* — Communicants.

SAHARUNPUR:

A city near the river Jumna, 105 miles north-east from Delhi, 130 miles south-east from Lodiana; inhabitants, formerly estimated at 40,000, but ascertained, by a recent census, to be 85,000. Occupied first as a mission-station in 1836.

*Missionaries:* Rev. J. Caldwell; Mrs. Caldwell; J. Coleman, catechist; T. Wylie and J. Gabriel, native assistants; — native teachers. Rev. J. R. Campbell and Mrs. Campbell are at present in this country, on account of Mrs. Campbell's health.

*Schools:* in the Orphan boys' school, 10 pupils; English and Vernacular school, 18.

*Church:* — communicants.

SABATHU:

A town in the lower ranges of the Himalaya mountains, in the Protected Hill States; population of Sabathu and its immediate neighborhood, about 12,000. Occupied first as a mission-station in 1836.

*Missionaries:* the Rev. J. Newton; Mrs. Newton; James Briscoe, native assistant. The Rev. J. M. Jamieson and Mrs. Jamieson sailed from this country in August last for their field of labor.

*Church:* — Communicants.

#### India: Furrukhabad Mission.

FUTTEHGHUR—FURRUKHABAD:

The former place is a military post of the East India Company, on the river Ganges, about 750 miles north-west from Calcutta, and near the large city of Furrukhabad, of which it may be considered the port. Occupied first as a mission-station in 1839.

Furrukhabad contains about 120,000 inhabitants. Two of the houses of the mission families are near this city, which were erected in 1842.

*Missionaries:* the Rev. Messrs. J. L. Scott, W H. McAuley, D. Irving, A. H. Seeley, Gopee Nath Nundy; Mrs. Scott, Mrs. McAuley, Mrs. Irving, Mrs. Seeley, and Mrs. Nundy; — native teachers; the Rev. H. R. Wilson, jr. M.D., and Mrs. Wilson, are at present in this country, on account of Mrs. W.'s health.

*Church:* 34 communicants.

*Schools:* in the Orphan school, 39 boys and 43 girls; City school, 135 scholars; 4 Bazar schools, — scholars.

MYNPOORY:

A town about 40 miles southwest from Furrukhabad, containing 12,000 inhabitants, in the midst of a densely-settled country. Occupied first as a mission station in 1843.

*Missionaries:* the Rev. J. J. Walsh, Rev. R. M. Munnis; Mrs. Walsh; Hulasi, native assistant; — native teachers.

*School:* in the English and Vernacular school, 120 pupils.

AGRA:

An important city on the river Jumna, the capital of the new Presidency; population, estimated at from 60,000 to 100,000. Occupied first as a mission station in 1846, and connected for the present with the Furrukhabad mission, being distant from Futtehgurh about 120 miles towards the west.

*Missionaries:* the Rev. Messrs. J. Wilson and J. C. Rankin; Mrs. Wilson and Mrs. Rankin.

---

## India: Allahabad Mission.

ALLAHABAD:

A city at the junction of the rivers Ganges and Jumna, 475 miles northwest from Calcutta, with a population of about 70,000 inhabitants. Occupied first as a mission station in 1836.

*Missionaries:* the Rev. Messrs. J. Warren, J. E. Freeman, J. Owen, J. Wray, and their wives; — native assistants; — native teachers. The Rev. A. A. Hodge and Mrs. Hodge sailed from this country in August, for India, to be connected with this mission.

*Church:* 32 communicants.

*Schools:* in the Orphan school, 22 girls; Bazar schools, 300; Bazar female school, 60; Mission College, 100 pupils.

*Printing Press:* printed during the year 6,318,400 pages, in Hindi, Hindustani, Sanscrit, and English.

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## China: Ningpo Mission.

NINGPO.

Ningpo is situated in lat. 29 deg. 55 min. N., and long. 121 deg. 22 min. E.; population, estimated at 300,000. Occupied first as a mission station in 1844.

*Missionaries:* the Rev. Messrs. W. M. Lowrie, M. S. Culbertson, A. W. Loomis, R. Q. Way, M.D., J. W. Quarterman; Mr. R. Cole, printer; D. B. McCartee, M.D.; Mrs. Culbertson, Mrs. Loomis, Mrs. Way, and Mrs. Cole.

*Church:* 12 communicants.

*School:* in the boarding school, 30 pupils.

*Printing Press:* 1,372,800 pages were printed. The printing is executed not upon the wooden blocks of the natives, but with divisible metallic types.

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## China: Amoy Mission.

AMOY.

The city of Amoy is situated in latitude 24 deg. 27 min. N.; it contains about 200,000 inhabitants. Occupied first as a mission-station in 1843.

*Missionaries:* the Rev. Messrs. J. Lloyd and H. A. Brown.

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## China: Canton Mission.

CANTON.

Canton is in lat. 23 deg. N., and long. 113 deg. E. The population is estimated at 700,000. Macao was occupied as a mission-station in 1842; but the missionaries removed to Canton during the last year.

*Missionaries:* the Rev. Messrs. A. P. Happer, M.D., W. Speer, J. B. French.

*School:* in the boarding school, 30 pupils.

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## Siamese Mission.

BANGKOK.

Bangkok, the capital of Siam, is a large city, near the mouth of the river Meinam; its population is variously estimated at from 300,000 to 500,000. Occupied first as a mission-station in 1840; mission suspended in 1844; resumed in 1846.

*Missionaries:* the Rev. S. Mattoon; S. R. House, M.D.; Mrs. Mattoon.

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## West African Mission.

SETTRA KROO.

This station is among the Kroo people, nearly mid-way between Monrovia and Cape Palmas. Occupied as a missionary post in 1841.

*Missionaries:* the Rev. J. M. Connelly; Mrs. Connelly; Mr. W. McDonough, teacher; two native teachers.

*School:* 15 scholars; in the school at Kroo-bar, four miles from the station, 15 scholars.

KING WILL'S TOWN.

This station is also among the Kroos, fifteen miles from Settra Kroo. Occupied as a mission station in 1844.

*Missionaries:* the Rev. J. M. Priest; Mrs. Priest; one native teacher.

*School:* 12 scholars.

MONROVIA.

Monrovia is the capital of Liberia, and was occupied as a mission station in 1842.

*Missionary:* Rev. H. W. Ellis.

*Church:* 25 members.

---

## Ottawa Mission.

STATION:

On Grand Traverse Bay, Michigan. Mission commenced in 1838.

*Missionaries:* the Rev. P. Dougherty; Mrs. Dougherty.

*Church:* 20 communicants.

*School:* 50 scholars.

---

## Iowa and Sac Mission.

STATION:

In the Iowa reservation, near the Great Nemaha river. Mission commenced in 1835.

*Missionaries:* the Rev. Messrs. W. Hamilton and S. M. Irvin; Mr. F. Irvin, farmer; and their wives.

*Church:* — communicants.

*Boarding School:* 30 scholars.

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## Omahaw and Ottoe Missions.

STATION:

For the present near *Bellevue*, north of the river Platte. Mission commenced in 1846.

*Missionaries:* the Rev. E. McKinney; Mrs. Mc Kinney.

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## Creek Mission.

STATION:

In the Creek reservation, near Fort Gibson. Mission commenced in 1842.

*Missionaries:* the Rev. R. M. Loughridge; Mr. J. Lilley; Mrs. Loughridge and Mrs. Lilley.

*Church:* 15 communicants.

*School:* 42 scholars.

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## Choctaw Mission.

SPENCER ACADEMY.

This Academy is established in the Choctaw territory, and supported chiefly by the Choctaw nation. Mission commenced in 1846.

*Missionaries:* the Rev. J. B. Ramsey; Mr. O. P. Stark, and Mr. C. H. Gardner, teachers, Mrs Ramsey, Mrs. Stark, Mrs. Gardner; Miss Morrison, assistant.

*School:* the ordinary number of pupils in the Academy is about 100.

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## Mission to the Jews.

STATION:

For the present, in the city of New-York. Mission commenced in 1846.

*Missionary:* the Rev. M. R. Miller.

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## Missions in Papal Europe.

FRANCE, &c.

Moneys are remitted by the Board to the Evangelical Society of Geneva, and the Evangelical Society of France, to be employed by those institutions in the support of Evangelists, Colporteurs and Teachers, chiefly in France. This plan of missionary labor was adopted in 1844.

*Missionaries:* the funds remitted during the year ending May 1, 1846, would provide for the support of twelve Evangelists, or eighteen Colporteurs.

---

## OFFICERS OF THE BOARD.

*President:* the Rev. Samuel Miller, D.D.

*Vice-Presidents:* Messrs. Charles Chauncey,

John Johnston, Silas Holmes, Harmer Denny, Matthew L. Bevan, Sidney A. Baxter, Nathaniel Ewing, Alexander C. Henderson, James Blake, John T. McCoun, John M. McCalla.

*Executive Committee*: the Rev. Drs. W. W. Phillips, J. J. Janeway, W. D. Snodgrass, J. W. Alexander, Rev. D. Wells, *ex-off.*, and Messrs. J. Lenox, H. Auchincloss, D. W. C. Olyphant, R. Carter, J. T. Souter, and W. Lowrie, *ex-off.*

*Corresponding Secretary*: Walter Lowrie, Esq.: Address, Mission House, 23 Centre-street, New-York city.

*Recording Secretary*: Rev. Jacob Green: Address, Bedford, N. Y.

*Assistant Secretary*: Rev. John C. Lowrie: Address, Mission House, 23 Centre-street, New-York city.

*Treasurer*: Rev. Daniel Wells: Address, Mission House, 23 Centre-street, New-York city.

*Auditors*: Messrs. Thomas Pringle and Ebenezer Platt: Address, New-York city.

## AGENTS OF THE BOARD.

Rev. W. S. Rogers: Address, Oxford, Ohio.

Rev. A. O. Patterson, D.D.: Address, New Lisbon, Ohio.

Rev. H. R. Wilson, Jr.: Address, Philadelphia, Pa.

## PUBLICATIONS OF THE BOARD.

The Annual Report for 1847, 3000 copies.

The Foreign Missionary Chronicle: 7600 copies of the Newspaper edition, and 650 copies of the Pamphlet edition.

The Foreign Missionary: 13,000 copies.

A copy of the Newspaper Chronicle is sent free of charge to every Minister, Licentiate Preacher, and Student of Theology, connected with the General Assembly, who is willing to receive it. The address of any person entitled to the work under this rule, who does not now receive it, is requested to be sent to the Mission House, 23 Centre-street, New-York city.

## THE WORK OF MISSIONS SUPPORTED BY THE PRESBYTERIAN CHURCH WITH ENLARGED MEANS.

This Report shows that a larger number of laborers have been sent out during the year to the different missionary fields, than have been sent out in any previous year. The Report of the Treasurer shows, also, a considerable increase of contributions from the churches, individuals and associations—their increase being $12,700 over those of last year. —*Report of the Board of Foreign Missions*, 1847.

## THE MISSIONARY WORK, THE PRIVILEGE OF THE CHURCH.

It is the privilege of any branch of the church of God to be engaged in making known the Gospel to those who are destitute of it; and from the very nature of the work it cannot but be a blessing to the Church herself. Every influence of the missionary cause tends strongly to promote the spirit of prayer, and the active piety of her members. In this are verified the words of the Lord Jesus, when he said, "It is more blessed to give than to receive;" and again it is written, "He that watereth shall be watered also himself." It is impossible that it should be otherwise. Here are nearly one hundred laborers from the bosom of the Church, personally known to thousands of God's people at home, and remembered in their daily prayers. Here are also native ministers of the Gospel, native assistants, and native churches, all redeemed, as we trust, from the degradation of heathenism and sin, by the spirit of the living God. Here are thousands of youth and children training up for God; and the printing presses sending forth yearly millions of pages of the Word of Life, in languages spoken by more than one-half of the human family. In the view of such facts as these, our beloved Church, after all the sacrifices of men and means she has bestowed, is surely a debtor to the foreign missionary cause;—this day are the beloved brethren, who are laboring among the heathen, doing the Church at home more real service than they could render, were they all to return to-morrow to labor in the vineyard at home.—*Ibid.*

## MORE MISSIONARIES CALLED FOR IN CHINA.

A strong appeal has been made by the brethren of this mission [the Ningpo Mission] to the Committee and the churches to send forth six additional missionaries. A part of that appeal is here inserted:

"Six are asked, not because we do not wish more; we would gladly receive many more; and, as already stated we believe they would find abundant work; but we ask this small number, because we know that the churches cannot appreciate the wants of this vast population as we who are on the ground, and passing daily through these crowded streets. We ask a number, which we trust the churches will not refuse; and when those whom they shall send are here, and it is seen that there is room for them and abundant work, we doubt not the number will be cheerfully in-

creased. We ask these for the *Mission of Ningpo*, not that we would have other stations robbed to supply our lack, but fewer than these we cannot be content to request may be sent to *us*. While, as has been said, we would not have it thought that unless the whole number can be sent, it will be useless to send a part at first. We shall joyfully hail even one laborer, whom the Lord of the harvest shall send hither, for—and oh! that we could feel it more, and that the churches could feel it more—night is coming on apace, the night when no man can work; and more, these people are dying by hundreds and thousands. Ought we not to be in haste in giving them the Gospel? And if our voice could be heard in the church of our native land, and in the schools of the prophets, where any have seemed to hear the voice of the Lord, "Go, work to-day in my vineyard," but are still hesitating, not satisfied which way it is their duty to go, we would say, Brother, come hither; here are fields on which you may scatter the precious seed, and we trust also, that He who gives the increase, may grant that you shall have cause to rejoice in the fruit of your labors."—*Ibid.*

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## MORE MISSIONARIES CALLED FOR IN INDIA.

In concluding their Report, the brethren of this [Lodiana] Mission make the following statement:

"We wish once more to call the attention of the Board to the necessity of strengthening the mission, by sending out a new reinforcement as speedily as possible. One man, we are aware, is now on his way to join us; but this is far less than the wants of the mission call for. The indications of Providence have been such, that we have thought it our duty, during the present meeting, to resolve upon establishing a new station in the Panjab, although for want of men, the work is already suffering at the most important of the existing stations. The new station, it is true, will be occupied at first only by a native assistant. But missionaries from home are required, both for that station and for many others, which ought to be taken up with the least possible delay, on both sides of the Sutlej; such for example, as Rupar, Jagraon, Kotla, Ambala, Patiala, Kaithal, Naba, Sunam, Firozpur, Hoshiarpur, Rahon, Kapurtalla, Jalandar, and Nawan-Shahr. Of these, Jalandar is the one we have determined to occupy immediately. The vast moral field in which our mission is located, seems to have been alloted for cultivation, in an especial manner, to the American Presbyterian Church. While we are actually on the ground, and it is generally understood that we design to extend our operations throughout the country occupied by the Sikh nation, other missionary societies which might be disposed to enter where so wide a door has been opened, would naturally be deterred by feelings of delicacy, from volunteering to take any part with us in the work of evangelizing the people. This throws additional responsibility on our church; and we earnestly hope, both for our own sake and the sake of the poor Panjabis, that the Board may be enabled, on behalf of the Church, to meet this responsibility."—*Ibid.*

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## THE CONTRAST.

We know a pastor who settled, a few years ago, with a young church, too poor to support him without help from the Missionary Convention of the State. He had seen a cordial willingness in the little church, however, to give what they could for the cause of missions; and this was, in his estimation, a sort of bond for the growth of the church. It was his aim to foster this spirit, even if it cost him some sacrifices. A neighboring pastor, who knew all about the poverty of the infant church, said one day to his brother pastor, "Your church must keep back what they pay for missions, and let it go toward your salary, for it is more than is paid by any other church in the association." The advice was not deemed good at the time, and certainly nothing has occurred in the subsequent history of the two churches to make it better. The little church has been growing in its liberality and in strength. They have added something every year to their pastor's salary, and have given more than one-fourth of the same sum every year to the missionary cause. The other church, which was taught to keep all for the pastor, has been diminishing his salary every year; and now, though worth three or four times as much money, it pays the pastor less than one-half as much, as does the church which sought a blessing for itself in blessing others.—*Macedonian.*

---

## "HEATHEN ENOUGH AT HOME."

*Say not you have Heathen enough at home.*—Heathen you have, God knoweth; but a Missionary Church is the only church that can care for them. The re-action of a missionary spirit will inconceivably accelerate your labors amongst your own people. When all is dead in the body of our church, both England and India perish without regard; but when the life-blood beats vigorously at the heart, it flows to the most distant parts of the social frame. The love of Christ inspires the zeal and discovers the means for efforts both at home and abroad. All prospers, as *the blood of the Lamb* is deeply felt, and sanctifies the inward principle of action.—*Rev. D. Wilson, D D.*

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# A TABULAR VIEW OF PROTESTANT MISSIONS,

PREPARED FOR THE FOREIGN MISSIONARY CHRONICLE,

*From the Reports, chiefly, of the Missionary Institutions for the year* 1847.

| | *Missionaries.* | *Assistant Missionaries.* | *Native Assistants.* | *Communicants.* | *Scholars.* | |
|---|---|---|---|---|---|---|
| **INDIAN TRIBES.** | | | | | | |
| American Board | 24 | 14 | 8 | 644* | 670* | Choctaws—Cherokees, &c. |
| Baptist | 10 | 1 | 9 | 135* | * | Cherokees—Shawanees, &c. |
| Episcopal | 1 | — | — | — | — | Oneidas. |
| Methodist | 20 | — | — | 770 | — | Oregon—Oneidas, &c. |
| " South | 32 | — | — | — | — | |
| Presbyterian | 6 | 7 | — | 34* | 228 | Choctaws—Creeks, &c. |
| English Episcopal, Ch. Miss'y Society | 4 | 4 | 4 | 530 | 594 | Red River Settlement, Canada. |
| " Wesleyan | 4 | | — | 204 | 91 | Indians in British Territory. |
| United Brethrenf | 4 | — | — | 107 | — | Cherokees—Delawares. |
| | 105 | 27 | 21 | 2424* | 1583* | |
| **AFRICA.** | | | | | | |
| American Board | 9 | — | 7 | — | 205 | Gnboon—Zulus. |
| Baptist | 2 | — | 2 | — | 33* | Bassas. |
| Episcopal | 2 | 2 | — | 49 | 150 | Cape Palmas and vicinity. |
| Methodist | 16 | 22 | — | 879 | * | American Colonies. |
| Presbyterian | 3 | 1 | — | * | 36 | Monrovia—The Kroos. |
| English Baptist, | 6 | — | 7 | 100 | 250 | West Africa. |
| " Episcopal, Ch. Miss'y Society | 20 | 5 | 45 | 1894 | 6011 | West and East Africa—Egypt. |
| " Independent, Lond. Miss'y Soc. | 39 | 6 | 1* | 2836* | 2938* | South Africa—Mauritius. |
| " Wesleynn | 44 | 9 | 70 | 8531 | 11,474 | West und South Africa. |
| Berlin Missionary Society | 11 | — | — | — | — | South Africa. |
| French Protestant | 15 | 1 | 2 | 571 | 1113 | South Africa. |
| German Mission | 8 | — | — | — | 74 | West Africa. |
| Norway Missionary Society | 1 | 1 | — | — | — | South Africa |
| Rhenish " " | 24 | — | 3 | — | — | South Africa. |
| Scotch, Free Church | 7 | 1 | 6 | — | — | South Africa. |
| " Glasgow | 2 | 1 | 5 | — | — | South Africa. |
| " United Secession | 3 | — | * | — | — | West Africa. |
| United Brethrenf | 24 | — | — | 1547 | — | South Africa. |
| | 236 | 49 | 147* | 16,407* | 22,284* | |
| **WESTERN ASIA, &c.** | | | | | | |
| American Board | 23 | 3 | 43 | 281 | 1124 | Greece—Western Asia—Syria—Nestorians. |
| Baptist | 2 | — | — | — | 70 | |
| Episcopal | 2 | — | — | — | 500 | Constantinople—Greece. |
| English Episcopal, Ch. Miss'y Soc. | 2 | 2 | 12 | 24 | 461 | Smyrna—Syria. |
| | 29 | 5 | 55 | 305 | 2155 | |
| **INDIA AND CEYLON.** | | | | | | |
| American Board | 35 | 6 | 103 | 609* | 9408* | West and South India—Ceylon. |
| Baptist | 2 | 3 | — | — | 800* | South India. |
| Baptist, Free Will | 2 | — | — | — | — | Orissa, North India. |
| Lutheran | 2 | — | — | — | — | South India. |
| Presbyterian | 25 | — | 11* | 83 | 901 | North India. |
| English Baptist | 40 | — | 133 | 1842 | 4390 | North India—Ceylon. |
| " " General | 6 | 1 | 21 | 146* | 141* | Orissa, North India. |
| " Episcopal, Ch. Miss'y Soc. | 68 | 9 | 748 | 4426 | 15,038 | North, West, and South India—Ceylon. |
| " " Gospel Prop. Soc. | 39 | 1 | 58* | 3584 | 6170* | North and South India—Ceylon. |
| " Independent, Lond. Miss. Soc. | 48 | 5 | 34* | 917* | 10,515* | North and South India. |
| " Wesleyan | 25 | — | 33 | 1718 | 7240 | South India—Ceylon. |
| German, Basle Miss'y Soc. | 21 | — | 11 | * | 1056* | South India. |
| " Berlin " " | 3 | — | — | — | — | North India. |
| " Dresden " " | 2 | — | — | — | — | South India. |
| " Gossner's " " | 10 | — | — | — | — | North and South India. |
| " Hamburgh " " | 2 | — | — | — | — | South India. |
| Irish Presbyterian | 6 | — | 2 | 21 | — | West India. |
| Scotch, Free Church | 19 | 5 | 67 | 22* | 3071* | North, West, and South India. |
| " Established Church | 10 | 1 | — | — | * | " " " " |
| | 365 | 31 | 1221 * | 13,368* | 58,730* | |
| **BURMAH, SIAM, &c.** | | | | | | |
| American Board | 6 | — | 1 | 3 | 18 | Siam—Borneo. |
| Baptist | 23 | 3 | 98 | 923* | 1319* | Burmah—Siam—Assam—Arrakan. |

| | Missionaries. | Assistant Missionaries. | Native Assistants. | Communicants. | Scholars. | |
|---|---|---|---|---|---|---|
| Presbyterian | 1 | 1 | — | — | — | Siam. |
| English Baptist | 2 | — | — | — | — | Java—Samarang. |
| " Independent, Lond. Miss. Soc. | 1 | — | — | — | — | Singapore. |
| | 33 | 4 | 99 | 926* | 1337* | |
| **CHINA.** | | | | | | |
| American Board | 9 | 1 | — | 2 | 11 | Canton—Amoy. |
| Baptist | 4 | 1 | — | — | — | Hong Kong—Ningpo. |
| " South | 8 | — | 5 | — | — | Canton—Shaghai. |
| " Seventh Day | 2 | — | — | — | — | Shanghai. |
| Episcopal | 3 | — | — | — | 36 | Shanghai. |
| Methodist | 2 | — | — | — | — | Fuh Chau. |
| Presbyterian | 10 | 2 | — | 12* | 61 | Canton—Amoy—Ningpo. |
| English Baptist, General | 2 | — | — | — | — | Ningpo. |
| " Episcopal, Ch. Miss. Soc. | 1 | — | — | — | — | Shanghai. |
| " Independent, Lond. Miss. Soc. | 10 | 4 | — | 25* | 35* | Hong Kong—Amoy—Shanghai. |
| " Presbyterian | 1 | — | — | — | — | Hong Kong. |
| | 54 | 8 | 5* | 39* | 143* | |
| **ISLANDS IN THE PACIFIC.** | | | | | | |
| American Board | 25 | 12 | 4 | 23,000 | 293* | Sandwich Islands. |
| Presbyterian, Nova Scotia Synod | 1 | 1 | — | — | — | New Caledonia. |
| English Episcopal, Ch. Miss. Soc. | 16 | 13 | 314 | 4454 | 2867* | New Zealand. |
| " Independent, Lond. Miss. Soc. | 35 | 2 | 12* | 1213* | 7176* | Society—Harvey—Navigators, &c. |
| " Wesleyan | 33 | 4 | 26 | 1278 | 1873 | Friendly—Feejee—New Zealand. |
| | 110 | 32 | 356* | 29,945* | 11,509* | |
| **WEST INDIES, &c.** | | | | | | |
| Associate Presbyterian | 1 | 1 | — | — | — | Trinidad. |
| Reformed Presbyterian, Old Side | 1 | 1 | — | — | — | Hayti. |
| English Baptist | 38 | — | 23 | 32,961 | 3996 | Jamaica—Bahamas—Trinidad, &c. |
| " Episcopal, Ch. Miss. Soc. | 3 | — | 2 | 612 | 722 | Guiana—Jamaica. |
| " Independent, Lond. Miss. Soc. | 26 | — | 21 | 2716* | 1429 | Demerara—Berbice—Jamaica. |
| " Wesleyan | 77 | 12 | 3 | 54,760 | 17,918 | Jamica, &c. |
| Scottish Missionary Society | 7 | — | 10 | 1588* | 736* | Jamaica. |
| United Brethren† | 171 | — | — | 17,211 | — | Danish and British West Indies. |
| | 324 | 14 | 59 | 109,878* | 24,801* | |
| **GREENLAND AND LABRADOR.** | | | | | | |
| United Brethren† | 30 | — | — | 113 | — | |
| **THE JEWS.** | | | | | | |
| American Board | 1 | — | — | — | — | Constantinople. |
| American Jews' Society | 3 | — | — | — | — | New York—Philadelphia—Baltimore. |
| Episcopal | 1 | — | — | — | — | New York. |
| Presbyterian | 1 | — | — | — | — | New York. |
| Associate Reformed Presbyterian | 1 | 1 | — | — | — | Holy Land. |
| English Episcopal, Lond. Jews' Soc. | 27 | 54 | — | — | — | England—Continent of Europe—Western Asia. |
| " Independent, Brit. Jews' Soc. | 7 | — | — | — | — | England. |
| Irish Presbyterian | 4 | — | — | — | — | Damascus—Hamburg. |
| Scotch, Free Church | 10 | 8 | — | — | — | Constantinople—Pesth—Berlin—Jassy. |
| " Established Church | 2 | — | — | — | — | Tunis—England. |
| | 57 | 63 | | | | |
| **PAPAL EUROPE.** | | | | | | |
| Baptist | — | — | — | — | — | France and Germany. |
| Foreign Evangelical Society | — | — | — | — | — | France—Belgium, &c. |
| Presbyterian | — | — | — | — | — | By Contributions in aid of the French, Geneva, and other Evangelical Societies. |
| English | — | — | — | — | — | |
| Scotch, Free Church | — | — | — | — | — | |
| Total—N. A. Indians | 105 | 27 | 21 | 2424* | 1583* | |
| Africa | 236 | 49 | 147* | 16,407* | 22,284* | |
| Western Asia, &c. | 31 | 5 | 55 | 305 | 2155 | |
| India and Ceylon | 365 | 31 | 1221* | 13,368* | 58,730* | |
| Burmah, Siam, &c. | 33 | 4 | 99 | 926* | 1337* | |
| China | 54 | 8 | * | 39* | 143* | |
| South Sea Islands | 110 | 32 | 356* | 29,945* | 11,509* | |
| West Indies, &c. | 324 | 14 | 59 | 109,878* | 24,801* | |
| Greenland, &c. | 30 | — | — | 1134 | — | |
| The Jews | 57 | 63 | — | — | — | |
| | 1345 | 233 | 1958* | 174,426* | 122,542* | |

* Returns imperfect. † The Missionaries are called "Bretbren"—a term which includes Laymen.

NOTE.—Ministers of the Gospel are classed as Missionaries; Physicians, Printers, and Teachers, as Assistant Missionaries. Females are not enumerated.

## Omahaw and Ottoe Mission.

EXTRACTS FROM A LETTER OF THE REV. EDMUND MCKINNEY: OCTOBER 26, 1847.

*Providential Escape of the Omahaws from the Sioux—Their views of Providence—A Speech to the Missionary.*

The Omahaws returned safely from their summer hunt a few days after I last wrote. Their escape from their enemies was clearly owing to God's merciful interposition on their behalf. It appears that while the Sioux party passed through the Punca village, some well disposed Puncas immediately started to the place where the Omahaws were hunting, and apprized them of their danger. The latter, when they finished their hunt, started home by a route on the south side of the Platte. The Sioux came down on the north side, and returned part of the way on the same side. When about half way to the Pawnee villages, they crossed to the south side, having been disappointed in meeting with the Omahaws. At the same time the latter changed their route, and recrossed to this side of the river, for some reason which I have not yet heard. By this means the two parties had the river between them all the time, and the Omahaws returned, as they say, without having seen the sign of an enemy. Their hunt was unusually successful, and they came home with an abundance of meat, and buffalo hides enough to build a new village, after having supplied the wants of the Pawnees, who were very unsuccessful.

A great many of the Omahaws, in their conversations with me, have attributed their success and safety to my instructions. They say, that until I taught them, they did not know how to pray to God, nor, indeed, knew anything about God, but now they know that he hears prayer. They say, they often pray for success in hunting, and so on, and that God has heard their and my prayers on their behalf. They say they have not forgotten what I have told them, and that they often talk to each other about these things.

Last Sabbath, an old brave, called Istodobah, or The Four Eyes, arose very solemnly at our meeting, shook my hands with great fervor of manner, kissed them, and then took his seat. He then said, "I suppose you do not know why I have done this. It is to show my great friendship for you. Since you began to teach us, we have learned many things which we did not know before. We remembered what you told us, and tried to do as you told us to do. Now, I know that there is one God, who rules all things, as you have just told us. Some years since Big Elk and I, with some others, went to the East, to visit the white people. We wished to learn something about God, but we were disappointed. During that journey I had a good mind, and during it all I was prospered. Afterwards I went over the Rocky Mountains, but then I had a bad mind, and wished to kill some of my enemies. During that journey I was protected, and brought home to my village in safety. I never could understand how this was. But now I understand it, since you have told me there is one God, who ruleth over all. Since you have told us how to worship God, we have been more prosperous. In our late hunt we were kept from harm; we got a great deal of meat, and plenty of skins." . . . A number of similar speeches have been made. How to understand them I do not exactly know. That there is some flattery mixed with them, I have no doubt. Yet I am strongly inclined to think that God is working upon their poor hearts to impress his truth there.

*Indian Traditions—Encouraging View.*

In some respects, they appear to me to be more hopeful than ever. The most important is, that their minds, on the subject of religion, are almost an entire blank, and that they seem ready to receive unhesitatingly any statements which I may make. I have lately asked several of the old men what will become of the souls of men after death? Istodobah says, in the other world the souls of men have a village where they reside, and that he has heard that some people who have been sick, and seemed to die, but afterwards recovered, have said that they were at this place. Old Buffalo Side says, he has heard that the souls of men have a village where they live comfortably, and are happy; and that the reason why some men

recover from apparent death, is, that when they go to this village, the souls who live there will not let them stay, and say to them, "Why do you come here?—you are not hurt; go back to the place you came from." He says he has heard, that before you get to this village, there is a very bad creek to cross on a log; and that some little children die and are not able to cross this creek, and therefore are compelled to stay on this side. Old Wahkamong, or the Hard Walker, says, he has heard that the souls of each nation or tribe have a village to themselves in the other world, where they live together; but that he don't know anything certainly; he has merely heard this. Big Elk remarked last Sabbath, that "There are a great many powerful things in this world, but they are not God. We fall into the water and are drowned, or into the fire and are burned, or we sink into the mire and are suffocated, or we may be bitten by a snake and die from the effects of it, or we may eat some poison which kills us. In all these things we feel a power greater than our own. But they are not God. There is, as you say, 'one God, who rules over all.'" Many of the Omahaws express great pleasure in hearing instruction, and some even of the older men have spoken of coming to school. Much of this, of course, is talk. In estimating their true character and position, it is necessary to exercise great caution; but when their favorable indications contrast so strikingly with what is seen in the other tribe, it is hard to suppose it to be all deception. One thing, however, is certain; and that is, that in the case of the Omahaws we have a people to deal with who are more uncontaminated by intercourse with the whites than any of the other border tribes. They exhibit in every respect a purer specimen of the wild man, and of the natural mind in a state of unsophisticated yet gross darkness; in one view affording a favorable prospect, because there is less to oppose the progress of the Gospel than in other heathen, and in another a striking exemplification of our Saviour's words, "If the light that be in thee be darkness, how great is that darkness."

Of the Ottoes, Mr. McKinney says that he has received a more favorable impression than he had formerly entertained. "There is the same forwardness, the same desire to acquire; but their confident tone has been lowered by their recent defeat by the Sioux." Our readers will learn with pleasure, that at the Council held in the last autumn, the Ottoes agreed to appropriate a part of their school funds, in the hands of the United States government, to the support of a school under the direction of the Board.

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## China: Ningpo Mission.

JOURNAL OF THE REV. WALTER M. LOWRIE.

*An Excursion to Chang-ting.—River Commerce.—Notice of Chang-ting.—Population of China, probably over-estimated.*

May 15-16, 1846.—This day was spent in an excursion with Mr. Way and family in a boat. We went up the river in a north-west direction towards Yu-Yaou, meaning to return the same day, but the wind and tide carried us so far, that we could not get back so soon as we anticipated, and had to content ourselves with unfurnished lodgings in the boat. The course of the river is very crooked above Ningpo, but no great diminution in its breadth is perceived until one is among the hills, which by water are some twenty miles from the city, though not more than half as far in a direct course. Among the hills it is not more than half as broad as it is near the sea. We went up to Chang-ting, a village of some size, about forty miles from Ningpo, and within twelve miles of Yu-yaou, the nearest *heen* or district of the *foo*, or department of Shaou-hing, which borders on Ningpo-foo.

The tide runs all the way to Chang-ting, and probably to Yu-yaou, but the water is so fresh among the hills that it is used for irrigating the fields, which is not the case near Ningpo, where, owing to the nearness of the sea, the river water is commonly brackish. It has few tributary streams. There may have been some small ones that we did not notice, but we observed only four, the largest of which came in from the north at Chang-ting. The river is the great highway for all the business done between Ningpo and the interior cities of Yu-yaou, Shaou-hing, Pih-kwan, and others of less size. Some conception of the amount of this business may be formed from the fact, that

during only three hours of the night we spent on the river, we were passed by one hundred and eight boats, all going into the interior, with cargo. Most of these were the large Pih-kwan boats, which are from twenty to forty feet long and from five to seven feet wide. They are manned by two or three men, propelled by one oblong sail, and carry a cargo of ten or twenty tons. They seldom go against the tide unless the wind be favorable, but judging from the number that was counted that night, it is probable that between two and three hundred of them pass up the river and as many down in every twenty-four hours. This amount of business will not seem surprising, when it is considered that Ningpo is the seaport of an extent of country much larger than the state of New York, in which there are several large cities and innumerable villages. The inland trade or home commerce of this empire is prodigious.

Chang-ting is a busy, thriving place, containing probably two thousand inhabitants. We were here some distance beyond the "limits" in which the magistrates approve of foreigners roving, and but few had ever been there before; but we found the people very civil, and manifesting less fear than is commonly shown by the natives when an "outside man" comes unexpectedly among them. A number of tracts were distributed, which were eagerly received; and one man inquired why we did not make a practice of "going around the villages to give them away, as is done by the missionaries in Shanghai?" This is one of the evidences we frequently meet with now, that the people, even in the interior places, unvisited as yet by foreigners, are beginning to hear of this new doctrine.

The country is quite thickly settled, having many large villages along the river; but neither here nor at Shanghai have I seen that crowded and overflowing state of population that impressed itself so forcibly on my mind, when going with Mr. Abeel from Amoy to Changchow. And yet this province, and the one in which Shanghai is, are commonly set down as having the most dense population of any provinces in the empire. Dense it certainly is to adegree, of which an inhabitant of the United States has little conception; but of late I find it difficult to resist the impression that the common estimate of three hundred and sixty millions of people in China is greatly exaggerated. It is difficult to estimate aright the population of a country where an accurate census is unknown, and free access to the interior is denied, but the following facts are of some importance: first, a large part of the province of Chehkeang is hilly, so much so as to be quite incapable of cultivation; and second, notwithstanding the statements which have been so often made, that the Chinese bury only on the sides of hills that cannot be used for producing food, a very large extent of arable land, both in this province and the province of Keangsoo to the north, is occupied with graves. There are but few graves among the hills near Ningpo, while the level land is teeming with them; and about Shanghai there are literally no hills in sight, so that the people must bury their dead in the fields. Now, making due allowance for these two facts, it is scarcely credible that Chehkeang should have a population of more than six hundred, and Keangsoo of nearly nine hundred inhabitants to every square mile, which are the numbers assigned them by the common estimate. I am for several reasons disposed to prefer the more moderate estimate of two hundred millions for the whole empire. Even this number is so vast that were a person to count one hundred every minute, day and night unceasingly, it would require nearly four years to number over the souls in China. To all these must the Gospel be preached. How vast is the work to be done.

The river scenery among the hills through which we passed is very beautiful. The hills rose up on both sides of the river for some twenty miles, with numerous valleys, some very small, and others again miles and miles in extent, stretching away in every direction. But few of the hills had anything that could be called forests, as the original growth of wood has been long since used up. Many of these, however, were well covered with low pines, or short brushwood, and long grass, and the valleys in all cases were carefully cultivated.

*Suspicions of Poisoning.—Translation of a Placard of Warning.—Rumors and Panic.*

June 11, 1846.—There has been some talk of poisoning of late in a district about a hundred miles from Ningpo, and some placards have been sent here and pasted up in conspicuous places, warning the people not to take up articles of food that may be found in the streets, lest they should contain poison. To day my servant came in great trepidation, and said he had heard people say that a man in the city, having eaten a cake, became suddenly ill, and his body becoming black all over he soon died. This has aroused suspicion that the poisoners are abroad here. In consequence of this, some persons have had a large number of the above-mentioned placards printed off here and distributed about. This is considered a very meritorious act, though almost the only effect it can have, will be to create a panic terror among the people. One of these placards was brought to me of which the following is a literal translation :—

"The issuers of this notice give the following earnest caution :—Of late there are certain lawless vagabonds who possess some unknown magical arts and scatter vile drugs far and wide. They drop articles such as are commonly eaten, in which they have secretly hidden some deadly poison. If any person takes them up and eats them the consequence is that in a very short time blood issues from the seven orifices (i.e., eyes, ears, nostrils, and mouth), or else he sinks into general stupor, and, in either case, dies. There was a little boy who died and was put in his coffin.* His parents, after weeping for him several days, went to see the coffin, but behold the lid had been wrenched off, and there were holes in his temples and in his sides above the hips, and in his breast. The cause or author of these holes is utterly unknown, nor can it be discovered. This affair happened after the middle of the fourth month, (i.e. about May 10th, 1846), in Ho-shang, a section of the district of Seaou Shan. (This is the capital of one of the districts of the department of Shaou-hing, about a hundred miles from Ningpo, and not very far from Hangchow). Those who have already suffered in this dreadful manner are not few, and placards of caution have been carefully affixed to the four gates of the city of Seaou-shan. Latterly these vagabonds have come from Ho-shang even to the city of Seaou-shan, and four or five families have suffered in consequence, but fortunately they had already heard of the Ho-shang affair, and at once suspecting the cause of their illness, they dissipated it by eating certain specified things too vile to be mentioned. In this way three men have saved their lives.

"Fearing lest these men should go to other places and scatter their poison around, we now make this widely known, and earnestly beseech all persons to propagate the news, everywhere pasting up placards and earnestly cautioning by no means to take up or eat anything that may have been thrown down or dropped in the streets or highways, no matter whether it be cakes, or rolls, or vegetables, or medicine. All those who have friends in other parts of the country, should speedily inform them. Earnestly! Do not regard this as a light matter, or triflingly look at it. It is a very serious caution.

"Moreover, we advertise you, that of eastern sea ginseng one parcel, light hoecakes one parcel, and red dates one parcel, all containing poison, have been taken up.† Also these wretches, in places where no person observes them, if they find children crying, will, on the false pretence of soothing them, give them such things to eat.

"Also we inform you, every one should most carefully go to the regular shops to buy provisions, and not purchase from the strolling venders who come to the doors to sell.

"All these things are duly examined and well known in the city and surrounding country of Seaou-shan, from which this caution is issued.

"Dated Taou-kwang, twenty-sixth

* i.e. was buried. Coffins are seldom interred here, nor are they even covered with earth until they have lain a long time in the ground.

† It is not said where they were found.

year, fifth month, second day (May 26th, 1846.)"

Such is this notice, which meets implicit credence in each and all of its statements, though it comes from persons unknown and at a distance. It will be a serious affair to the strolling venders, who are found in great numbers in all the cities, and carry about nearly every kind of eatable, fish, fowl, eggs, vegetables, cakes, etc. etc., because for a while the people will be afraid to buy anything of them. These venders are very poor and live from hand to mouth. The stoppage of their occupation for even a single day is no slight inconvenience. Possibly it may be a scheme of some of the established shopmen to drive these strolling pedlars out of employment, and get more custom for themselves.

June 12.—The talk of poisoning is more general than ever; and a man having been taken sick after eating a cake bought in a shop, the shopkeeper was taken before the mayor of the city, and sentenced to be beaten with forty strokes of the bamboo. This was chiefly to pacify the people, for many say that even if the cake was the cause of the sickness, there is no proof that it was not left in the shop by some evil-minded person without the knowledge of the shopman. Among a multitude of reports that are flying about, (for the people are fairly panic-stricken), is one which says that about one hundred persons have lost their lives in Seaou-shan, and another, that a Buddhist priest there being detected, or at least suspected of being concerned in the nefarious business, was seized by the people, and on examination was found to have cakes and rolls, and drugs of various kinds concealed about his person. In all probability the whole affair is a panic, originating from some persons having been taken with cholera morbus, a disease which the abundance of unripe fruit in this warm weather may easily produce. Had it been really a case of poisoning, and half so serious as the placards represented it, the officers at Seaou-shan would doubtless have issued some proclamations, and sent suitable warnings, duly certified, to put the people on their guard, but as yet not a solitary official notice of the affair has come to light.

June 22.—The talk of poisoning still continues to harass the people, and when any man has the least symptoms of cholic or cholera, he at once fancies himself poisoned. The poor strolling venders find their "occupation gone," and the respectable shopmen are putting up cards, stating that the people need not apprehend any danger from the articles purchased at their shops; also, that they will in no case receive back articles of food which they may have sold, for fear that some persons may have put drugs in them, and then taken them back in order to injure the unwary. It is reported today that a family of seven persons just across the bridge of boats, having eaten a certain kind of yellow fish, and feeling unpleasantly, they all resorted to the disgusting specific of the day for cure.

The panic about the poisoners continued during all the month of June and part of July; and far from being confined to Ningpo, was as bad and even worse in places hundreds of miles off. In Chusan, Chinhai, Funghwa, Shaou-hing, Woo-chow, Hangchow, in this province, and even as far as Shanghai in the province north of this, it caused extreme terror among all classes of the people. It gradually died away during the month of July, but was speedily succeeded by a report of a different kind, which prevailed almost as extensively, and caused even more distress—of which more in my next.

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## China: Amoy Mission.

### JOURNAL OF THE REV. JOHN LLOYD.

### *Pirates and Piracy—Incidents at the Chapel.*

March 23, 1847.—I went to the English Consulate by invitation, to see a company of Chinese pirates. An English man of war, on her way down the coast from the northern ports, fell in with these pirates, a few days ago, as they were engaged in plundering a merchant junk. The man of war succeeded in sinking one of the piratical craft, and in capturing the remaining three. These were brought

to Amoy, and their ill-looking crews were to-day delivered over to the Chinese magistrates. Piracy prevails very extensively on the Chinese coast. It is seldom, however, that foreign vessels are attacked, especially north of Canton province. Still all such vessels find it necessary to be well provided with arms and to keep a good look out as they pass along this extensive coast. Chinese merchants suffer much from the pirates.

March 25th.—I had a pretty good audience in the chapel. Shortly after the meeting commenced the old talkative man came in, and as usual monopolised all the conversation. He explained part of a tract, but did not give me that satisfaction which he has on former occasions. He had too much to say in favor of their own books and doctrines. It is evident, however, that he reads our books, and he informed me that he read them sometimes to small companies of his neighbors.

March 26th.—I had a large audience. After talking a long time to them, I gave the tract on the Sabbath to the talkative man, who was present, and requested him to read a portion of it. He read it very well. After the meeting he accompanied me home and made some inquiries about baptism. He asked if we required money of those who entered the church. I was surprised at this inquiry, because it is just the opposite of that usually put to me. Chinese generally ask how much we are willing to give them if they enter the church !

March 27.—Had a pretty good audience. The talkative man read three chapters in John's gospel, and I added explanations. I was much pleased with him to-day. He read well. After the meeting he came to my room and I gave him a copy of the New Testament. A man who has recently received the second literary degree, is now occupying the house adjoining ours, and is treating his friends to feasts and keeping up theatrical plays for their amusement. These things have been in progress for several days. It seems that those whom he invites as guests to participate in these demonstrations of joy are expected to make him presents of money; some give one dollar; some, more; others, less.

March 29.—Feeling unwell to day, I requested the teacher U, (pronounced oo, as in tool) to conduct the meeting in the chapel. He spoke with animation. This man was received into the church in Siam. He followed Mr. Johnson to Fuhchow-fu, but finding that he would be of little use there on account of his ignorance of that dialect, he came here, and is now in Mr. P.'s employment. He seems to be a truly pious man.

April 1.—A wet day. Very few present in the chapel, and these few were for the most part young persons who reside near the chapel, and who frequently come in to while away an idle hour. One man was disposed to contend for the existence of the god of thunder; he said that this god often destroyed disobedient children. It is a prevailing notion among the Chinese here, that nobody is ever killed by electricity except wicked men and disobedient children. Lui-kong would not for the world injure a good man, or an obedient, dutiful child.

*Preaching on the goodness of God—Chinese visitors—Audience at the Chapel—Feast of the tombs—Singular customs.*

April 2.—I had a very pleasant and attentive audience. The goodness of God, as manifested in the distribution of animals and vegetables on the face of the earth, and in other beneficent arrangements, engaged our attention for some time. I then attempted to show them that their false gods had nothing at all to do in this kind and wise arrangement of things. They ought to abandon such useless gods and betake themselves to the service of the gracious and holy God of heaven and earth. I then led them to contemplate the goodness of this Almighty Being in the gift of his own dear son, to make atonement for the sins of guilty men. The people were very attentive, and were evidently interested in the subject. One decently dressed man sat near me all the time. He occasionally asked some sensible questions.

April 5th. I had several Chinese visitors to-day. Among these was a well-dressed man of the middle class of the inhabitants. He resides in a large city some twenty-five miles northward from

Amoy. He denied that he worshipped idols, but acknowledged that he ate no meat. There are a great many of the Chinese who live wholly on vegetable food. They consider this meritorious. While this man was present, a boatman came in. The latter has been frequently in our chapels and in our rooms, and has learned a good deal of the truth. Though belonging to the lower class of the people, he is a man of some shrewdness and intelligence. He and the vegetable eater soon got into a warm and animated discussion on the subject of religion. They talked so rapidly, that I was not able to understand much that they said, but I was much pleased with the good feeling exhibited by both persons. The boatman denied that there was any merit in a pure vegetable diet, denounced idolatry, and affirmed that Christianity was the only true religion. The discussion was carried on for a considerable length of time, when both parties, by tacit consent, dropped the subject. The Chinese seem so indifferent to the claims of the Gospel as seldom to manifest any spirit of inquiry, or any disposition to discuss them. Hence it is gratifying and encouraging to find this apathy giving away in some cases, and a livelier interest manifested, even should it be in opposition, because some evidence is then afforded that some thought is expended upon the subject. Life and animation are preferable to apathy and death.

I had a large audience in the chapel, that is, thirty-five or forty persons were present. Sometimes as many as sixty or seventy come in, but generally the number falls below thirty. Our audiences are not very steady, and hence it often happens that a complete change takes place during the course of the meeting, so that not a single person, who was present at the commencement, can be found at the close. This is an evil which we cannot remedy, and so we must patiently submit to it.

To-day is the Chinese term, "clear and bright." The feast of the tombs, as foreigners denominate it, occurs to-day, though it is not confined to one day, but includes several days. Some of the people attend to it on one day, and some on another. The mass, however, prefer this day whenever the weather permits. As I was taking exercise on Kolongsu this morning, I saw several small bands of natives dressing the graves of their deceased friends. They had begun thus early, probably to secure as much of the day as possible for their ordinary daily occupations. At one grave, on the side of a hill, was a man and woman. The former was busy dressing the tomb; the latter was bowed down to the earth in front of the grave, dismally howling. In the vale below, I saw two young men making the customary offerings to their ancestors. I went down to them, and learned that their parents lay buried in the spot. They were cutting away the straggling grass around the little mound of earth, with a hoe, and placing grassy sods over the remains of their father and mother. In front of the tomb-stone, on a low stone placed horizontally and at right angles with the tomb-stone, were arranged several articles of food. On the extremities of this small granite table stood two lanterns with lighted candles. Between these were two bowls of cooked rice, separated by two small cups of spirituous liquor. On the outer edge of the table were three dishes: one held shell-fish; another, boiled pork; the third, vermicelli. Some incense sticks and candles were burning on one side of the small level plat of ground in front of the grave, and several small bundles of gilt paper were lying hard by, ready to be thrown into the fire when the proper moment arrived. While I was present, the young men laid the usual tomb-paper upon and around the grave. A small stone or clod of earth was laid on this paper representative of money, to keep the several slips from being carried away by the wind. There they will lie till dissolved by the rains. The immaterial part will, however, pass into the world of spirits, and become money in the hands of the dead. Such were the offerings at this grave. With some slight changes, the same kind of articles are offered at most graves. The rich are more liberal and profuse; the poor are limited by their scanty means. Offerings are also made in the house to the family tablets. These are similar to those presented at the grave. As usual, the living make a feast of these offerings pre-

sented to the dead. When a Chinaman is asked why he makes such offerings to the dead, he replies that the spirits of his deceased friends feed upon the spiritual parts of the food, and make use of the money, (or paper,) in the world beyond the grave. His own prosperity and success in life is intimately connected with the faithful discharge of this duty; hence the worship of ancestors has a most powerful hold upon the superstitious minds of this people. Observing that many persons had this day placed tomb-papers on their flower-pots, I inquired the reason, and was informed that the observance of this custom is said to cause the flowers to open more beautifully than they would naturally do.

*Notices of the Chapel Service—Chinese Harvesting—Visit to the city of Tong-an—Opium Cultivation—Books Distributed—Appearance of Tong-an—Return to Amoy.*

April 7.—The teacher, U, conducted the meeting for me to-day. The audience was small. Some well-dressed men were present much of the time. Generally but five or six were in at a time. Once, as many as fifteen were present. A spirited conversation was held between the teacher and two well-dressed men, about idol and ancestorial worship.

April 10.—My audience was pretty large, but disposed to talk. The conversation embraced many topics. I succeeded pretty well in keeping the people on the subject of religion, though I fear but little truth was communicated. The Shan-tung criminal, mentioned under Feb. 26th, came in. I was mistaken in saying his term of banishment had expired. It seems he has several years yet to run out before he can return to his family.

April 12.—The teacher U, at my request, came to the chapel, and did all the talking. A very fat man, who often comes in, and who reads our tracts, was present nearly all the time. Several other well-dressed and intelligent men came in. One man, a small shop-keeper, contended earnestly for his superstitions. I have not met with any heretofore so dark-minded as this man. He seems to have swallowed with avidity the thousands of absurd and nonsensical stories about gods and ghosts prevalent in this city. I felt my equanimity of temper disturbed once or twice by the obstinate manner in which he adhered to many ridiculous notions. The teacher talked very plainly to him, and urged him to make strenuous efforts to get out of the gross darkness in which he was enveloped. He was, at length, so far won over as to admit his ignorance of our religion, and as to request the gift of some books, in order that he might examine the doctrines of Jesus. While the discussion with this man was going on, a good many persons remained, listening attentively. The meeting did not break up till nearly dark.

April 13.—We have had delightful weather for some time. The farmers are busy taking in their crops of wheat and barley, and planting rice. In harvesting wheat and barley, the Chinese generally pull it up by the roots, as American farmers do flax. Rice is cut close to the ground, by means of a crooked knife. The reaper, while thus engaged, is compelled to squat down to accomplish his object. It is a slow process, but then laborers are plenty in China, and wages are low. The rice grounds yield, in many cases, three crops in a year. Two of these are rice; the third, or winter crop, is wheat, barley, or some vegetable.

April 16.—Northward of Amoy lies the city of Tong-an. It is the capital of the Hian, or district, in which Amoy is situated. There the Hian magistrate resides. The city, so far as I can ascertain, has never been visited by foreigners till to-day. According to accounts received from several Chinamen, I was led to believe it to be much larger than Amoy, and hence I felt a strong desire to see the place. This desire was gratified to-day. According to previous arrangements, four of our missionary band embarked on board a boat to pay a visit to that city. Our object was to see the place, scatter tracts, and mingle among the people, so as to take off the edge of their curiosity, and thus prepare the way for other visits for their spiritual welfare. The day was hot, and the surface of the channel of water, which separates Amoy from the mainland, was

smooth as a mirror. In the course of the forenoon, a pleasant breeze sprung up, and bore us, in good time, to the place of landing. This was the long, straggling village of Cho-chim. Here all boats for Tong-an anchor. That city lies three or four miles inland. We left the boat here, and proceeded, on foot, across a level plain to our place of destination. This plain was laid out in numerous small fields, some of which were being planted with rice; others contained crops of ripening wheat and barley; and others were green with thriving crops of growing beans.

At one place we came upon two small fields of poppy. We had previously heard that opium was manufactured at this place, and now we had ocular demonstration of this fact. We were informed that, on another part of the plain, many fields of the poppy were to be seen; but we had not time to visit them. The two patches before us were sufficient to convince us that the preparation of opium had actually commenced in China itself. On examination, we found that the large seed vessels of this plant were scored by vertical incisions, out of which a dark colored juice had oozed. This juice furnishes the opium. The people of Tong-an are not very skilful in preparing the drug, for they readily confessed that the imported article is far superior to what they can make.

Leaving the poppy fields, we advanced across the level plain towards a high pagoda, which was visible in the distance, and which marked the site of the city. We ascended a high embankment, and found ourselves on the side of a beautiful stream of water. The bed of the river was broad, but much of it was occupied by low sand banks. The stream of water wound its tortuous course among these sand banks, here and there throwing off small rills to the right and left, to find more convenient channels for themselves in their course to the sea. These, as if soon weary with the unwelcome task, returned again, after a brief course, to the bosom of the mother stream. It was a beautiful sight, and then it was greatly enlivened by numerous flat boats passing up and down; many of these, loaded with rice, were moving up to the city. Each boat was supplied with two or three men, who, instead of rowing or poling the boat, waded in the water, some in front dragging, others behind pushing it along.

After a warm walk of three or four miles from Cho-chim, we entered the city, and wandered through its dirty streets, giving tracts to those who seemed to be readers. A crowd of noisy boys followed, but they did not display any insolence. In the course of our rambling, we came to the court or office of the Hian magistrate. He was absent in Amoy, but his under officers received us kindly, gave us tea and cake, and, indeed, wished to furnish us with a more substantial meal, but we would not permit this. The crowd of underlings were anxious for books. We left them, and the crowd of people without, a good supply. I regretted that our stock was so limited, for I soon found that many of the hands extended for books could not be filled. I selected the more intelligent looking persons, and parsimoniously dealt out one or two tracts to each. Others standing by, and fearing their turn for receiving would come too late, manifested a disposition to supply themselves by taking forcible possession of my bundle. I avoided this importunity several times, by pushing my way through the crowd, and taking a new position. But the crowd before the office became so large, and so eager for books, that I was fairly compelled to rush into the office to get rid of the pressing solicitude of the multitude. I soon disposed of the greater part of what remained of my bundle to the officers and underlings within, and concealed the rest in my pocket.

After refreshing ourselves with tea, we sallied forth for another ramble. We proceeded to a large temple outside of the city, where we found three giant images of Boodh. They are denominated "the three precious Boodhs." We had often heard of these immense images, and now had the opportunity of seeing them. This place is celebrated as the spot which the famous commentator of the Four-books, Chu-bun-kong, once occupied for a season. We ascended the hill on whose side the temple stands, and secured an extensive view of the plain. It was surrounded on all sides by distant hills, except towards

the sea. In this direction the plain lost itself in the smoky horizon. We seemed placed on an eminence in the centre of an immense amphitheatre. Numerous villages with their clumps of shade trees dotted the landscape. The little fields; some yellow with waving grain; some green with the spring crops; and others just turned up by the plough; appeared like a vast chess-board spread around us. The city of Tong-an lay at our feet. It presented a rural aspect, on account of the numerous trees scattered among the houses. Indeed the buildings could scarcely be seen for the forests in which they were embowered. I was greatly disappointed in finding this place much less than Amoy. It did not seem to be more than one-third as large. Viewed from a distance it presents a more picturesque aspect than Amoy, on account of its numerous shade trees; but as soon as one enters its streets, the charm is broken, and Amoy carries off the palm. The shops and houses of Tong-an are low and mean, and have a contemptible straggling appearance by no means agreeable. The population may be 60 or 70,000. The people look hardy and healthy. The women crowded to the doors to see the foreigners, and manifested none of that fear and shyness so common in Amoy. During our rambles we met with no rudeness from the people; but were quietly allowed to go wherever the guide led us, until the descending sun, as well as our own weary feet, intimated that it was time to return to our boat. We again crossed the plain, and by sunset found ourselves quietly seated in our little cabin.

April 17. . . . . In the afternoon we reached home, glad that our journey was ended, and at the same time gratified with the various sights we had seen, within the last two days; gratified that we had additional evidence of the teeming population of this whole region; gratified with the kind reception with which we had met; and above all, gratified that we had placed in the hands of many, the means of learning something of that great salvation, to make known which is the great object of our residence in this heathen land.

## Miscellaneous.

### THE JEWS IN AMSTERDAM.

#### *Conversation with two Jewesses.*

**There are many Jews in Amsterdam, Holland. Amongst them the London Episcopal Jews' Society supports a missionary, the Rev. C. W. H. Pauli, himself a Jew. We take the following narrative from his journal in the *Jewish Intelligence*, of September last. It shows the inquiries and the replies which form no small part of the communication between Jewish missionaries and their unbelieving brethren of the better educated class.**

Since my last account of my deficient exertions, the visits of inquiring Jews have rather increased than decreased. Amongst them there came one afternoon two highly respectable Jewish ladies. They opened their conversation by saying —"We have heard you preach many a time, and we could no longer delay coming to you, in order to request you to give us some light upon some questions which have agitated our and our parents' minds for some time past. The queries upon which we desire an explanation, are, 1st, You maintain in most of your sermons, that you and those who embrace Christianity are the only true Jews; and 2d, If Jesus is the Messiah, must he therefore be God? 3d, Is Judaism, by which we mean our religion, not the religion our fathers have believed, and have been saved? 4th, Supposing we are persuaded to believe Jesus to be the Messiah, but are by the situation Providence has placed us in, prevented from making a public profession, can we not be saved if we are baptized privately? Many more are the queries we have to inquire into, but be so kind as to answer us these first."

I replied, "I find, if I answer to your satisfaction but one of your questions, I have answered all the rest. The point is, Is Jesus the Messiah? But for your better understanding my arguments in proof of this important inquiry, be so good to

bear in mind that we are called Jews, as the Hollanders are called Hollanders, in a patronymic sense, and we are called Jews in a religious sense, and in the latter sense, our brethren take the word Jew almost invariably. Our brethren consider themselves to be not only the children of Abraham according to the letter, but also according to the spirit, and herein they greatly mistake; for they have not the faith of Abraham which he had in the Priest Melchizedek, who refreshed him with bread and wine (Gen. xiv., which chapter I fully explained to them); and which Melchizedek was the same who appeared afterwards to Jacob (Gen. xxxii. 25–33, Hos. xii., 5, 6, Psal. cx., 5, which passages I explained likewise), and blessed him, not only by making him lame, that is, by straining and laming his old man, his natural depravity, which the very name Jacob—'Deceiver,' already hinted to, but gave him another name, Israel—'Prince of God,' or 'Conqueror of God,' having conquered him, as Hosea (chap. xii.) teaches us, by prayer and supplication, and Israel called the name of the place Peniel—'the face of God,' (the express image of his person), 'for,' said he, 'I have seen God face to face.' This Melchizedek was the Angel of the Covenant, who, in the fulness of time, was born, through the overshadowing power of the Holy Spirit of the Virgin Mary (Isa. vii. 14, explained). In him believed Abraham. Our brethren, alas! believe not in him; therefore, they are not the children of Abraham according to the Spirit. The honor, if honor it be, of having Abraham for our father, does not belong to our nation exclusively; but the Ishmaelites and the Arabs share it with us; but to have the faith of Abraham, that is an honor, that is a peculiar gift of God. You, your friends, and the whole synagogue, think to have the religion of Abraham, and herein lies the fatal error. You maintain that the doctrines and the commands of the Talmud constitute the religion of Abraham; then I can easily prove to you that Abraham was no Jew at all, for he had no Talmud, no rabbinic laws, yea, no law of Moses to believe in; but all he had to believe in was, the promise:—'In thy seed shall all the families of the earth be blessed;' and this promise is really and truly fulfilled in Christ, the descendant of Abraham, according to the flesh. Abraham saw this Christ with the eye of his faith, and rejoiced in him. Abraham believed in the atoning death and resurrection of this Christ, therefore he offered bloody sacrifices, typifying that Christ; and upon the command of God he offered his son Isaac, and received him in a figure from the dead. Abraham believed that nothing but the object of his faith, the Messiah, was made to him of God that righteousness which he embraced for his justification. We believe with Abraham in the same Christ, and are therefore the genuine sons and daughters of Abraham. Abraham did not rest his faith upon any human traditions, so not we Christian Jews. Abraham believed in the Triune Jehovah, who appeared to him in Mamre (Gen. xviii., explained), so we Jewish Christians do, and therefore we are the very sons of Abraham. Abraham loved his God and his Angel of the Covenant, who appeared to him so often, more than his father, mother, and kindred—forsook them all, and followed his call; so we Jewish Christians do, and count all love to our dear, very dear relations, but as hatred, in comparison of the love we bear to Christ (St. Luke xiv. 26, St. Matt. x. 37); therefore we are the very sons of Abraham, not only according to the flesh, but according to the Spirit.

"You ask me, If Jesus is the Messiah, must he therefore be God? Hear him through the mouth of all his prophets (Isa. xl. 3, compared with St. Matt. iii. 3; Psal. xxiv. 7—10; Jer. xxiii. 5, 6; Psal. xcvii. 9; Isa. xliv. 6; Zech. xii. 10, xiii. 7, &c., &c., which passages I explained). Consider the miracles he performed at every time the misery of those surrounding him called for them—performing them by his own will and power;—consider his resurrection, ascension, and his pouring out the Holy Ghost on the day of Pentecost upon his disciples;—consider how he preserved his Church through her fiery persecutions up to this very day;—consider the spread of his kingdom among his cruel enemies—alas! I was one of them myself—but he has had mercy upon me—consider how prophecy upon pro-

phecy is going in fulfilment before our eyes. Oh, if you feel that this blessed Jesus is the true Messiah, must it not be an unpardonable sin, not to profess him before the world, even if you lose all, what the world calls 'goods,' respect, honor, or aught I know? If you believe that Jesus is the Messiah, and you cannot deny that there is a small voice within you, that tells you, these things are so, obey his command; repent of your sins, and be baptized in his saving name, and you shall be saved amongst the number of his elect. This Messiah has said, 'Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven.' (St. Matt. x. 32, 33.)"

*The two ladies.* We are in the greatest strait; for as soon as we profess what our conscience tells us to be true, our parents will turn us into the street.

*I.* Pray the Lord for strength, and venture something for him who has ventured so much for you; he has plunged himself for you into the most ignominious death, in order to bring you life eternal.

One of the ladies exclaimed, "Would that the Lord would open the way for us!"

*I.* He will; only pray for it.

They both begged for as many tracts as I could spare for themselves, parents, and relatives; "For," said they, "who can tell whether they may not come to the conviction together with us, that Jesus is the Christ?"

The following Sunday both these ladies came to chapel, and seated themselves in my wife's pew.

Thanks be unto the Lord, that since we have opened our chapel, we never had a service without Jews being present. Our congregation is increasing daily. The number of believing and baptized Jews, who are admitted to the Lord's table, is about twenty. The number of inquiring Jews has increased during this month, so that my hands are full with work.

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## Mission House: New-York, January, 1848.

### RECENT INTELLIGENCE.

Choctaw Mission.—Letters have been received from the superintendent, the Rev. J. B. Ramsey, dated to the 12th of November. The number of scholars in Spencer Academy was about 90, and would soon be 100, and their deportment and application to their studies were quite satisfactory. We regret to mention that two of the scholars had been removed by death, though no epidemic sickness existed.

Omahaw and Ottoe Mission.—Letters from the Rev. E. McKinney have been received, dated to the 26th of October. An encouraging degree of attention was given to the instructions of the missionary. The Ottoe chiefs had agreed to appropriate certain school funds for the support of a school, to be under the direction of the mission.

Iowa and Sac Mission.—The school during the last twelve months has contained on the average, about twenty-five scholars. About seventy pupils have been in the school at different times during the year. It is discouraging that their parents do not take a deeper interest in their regular attendance.

African Mission.—Letters have come to hand from the Rev. Messrs. Priest and Ellis, dated to the 12th of October, which, however, contain no news of special interest, but mention the continued health and the usual occupations of the missionaries.

India: Lodiana Mission.—Our advices from this mission are dated to the 16th of September. The most interesting news in these letters is the organization of a Christian church at Jalandar, in the Panjab, and the admission to its communion by baptism of the Mohammedan, to whom reference was made in our notices of last month. His son, a boy of seven years old, was also baptized. The conversion of this man has caused no little excitement in the native community of Jalandar. The establishment of a church, under a native minister, at a place so lately inaccessible to missionaries, will

strike our readers as an event that calls for devout thanksgiving to God. Mr. Newton reports the admission to the church at Sabathu of the wife of one of the native assistants in the mission.

India: Furrukhabad Mission.—The Rev. W. H. McAuley, writing on the 3d of September, mentions a gratifying instance of liberality on the part of the Nawab of Furrukhabad. This young nobleman is quite friendly in his disposition towards our missionaries, and has recently made a handsome donation of seven hundred rupees ($350 00) to institutions under their care; five hundred to the Orphan Asylum, and two hundred to the City School. He is giving some attention to the study of English, and we may hope that he will long be spared as a liberal patron of solid education among his countrymen.

China: Canton Mission.—A letter of the Rev. W. Speer, dated August 21st, mentions the continued health of the missionary brethren, but his little child had been called to rejoin her mother in a better world, on the 8th of July. Mr. S. states, that "Within one year there have arrived in China twenty-one missionaries, and four, absent for health or other reasons, have returned. . . . . Of these, four are Germans, three are English, and the other nineteen are Americans." Mr. S. adds an earnest wish for a large increase of laborers, especially from our own branch of the church of Christ. The state of feeling towards foreigners was still very unsettled among the people of Canton. The missionaries, however, had not been molested.

Return of the Rev. J. R. Campbell and Family.—We omitted to mention in the last number of the Missionary Chronicle, the safe arrival of the Rev. J. R. Campbell and his family. They reached this city, New York, on the 26th of October, and we are thankful to state that Mrs. Campbell's health has been greatly benefitted by the voyage. They hope to be able to return to their field of labor during next summer.

## DONATIONS TO THF BOARD OF FOREIGN MISSIONS,

IN NOVEMBER, 1847.

SYNOD OF ALBANY. *Pby. of Troy.*

Lansingburg 1st ch mo con colls 37 66

*Pby. of Albany.*

West Galway ch 19 35; Albany 3d ch 31 50 35

SYNOD OF BUFFALO. *Pby of Steuben.*

Windsor ch Sah sch for sup of Rev M S Culbertson 2 00

*Pby. of Wyoming.*

Warsaw ch 29 00

SYNOD OF NEW-YORK. *Pby. of North River.*

Rondout ch Sab sch 1st fem class, for China mission 2; Matteawan ch mo con coll 8 37, children of Rev J T M Davie, in part to educate *W B Leonard* 5 15 37

*Pby. of New-York.*

Chelsea ch mo con 12 15; fem miss sew soc in part 28; Duane st ch mo con 21 72; Thomas H Faile 100; Hammond st ch mo con 4 23; N Y 42d st ch mo con 8 53; N Y 1st ch ann coll 2932, mo con 110; Wallabout ch mo con 3 65; Madison avenue ch mo con 5 38; Brooklyn 1st ch mo con 37 71; Brooklyn 2d ch, Thomas Baylis, 10 3273 37

*2d Pby. of New-York.*

Canal st ch mo con 10 41; Mount Washington ch 25; Scotch ch mo con, Oct 70, Nov, 72; Sab sch for Spencer Academy 117 41 294 82

SYNOD OF NEW JERSEY. *Pby of Elizabethtown.*

Perth Amboy ch Sab sch to ed *Benjamin Cory* at Ningpo 25; Plainfield 1st ch Sab sch, hal for the Bond scholarship at Allahabad 4 29 00

*Pby. of New Brunswick.*

Freehold 1st ch, of which 5 83 for African mission, 20 93; Nottingham ch 10 30 93

*Pby. of West Jersey.*

Woodbury ch 15 00

*Pby of Newton.*

Belvidere ch Sah sch (2 mos) 3; Allentownship ch 40 43 00

*Pby. of Raritan.*

Flemington ch 18, Sab sch 2 31 20 31

*Pby of Luzerne.*

Wilkesharre ch 30 00

SYNOD OF PHILADELPHIA. *Pby. of Philadelphia.*

Phila 6th ch mo con colls 100; Phila 9th ch miss soc quart'ly coll 20 120 00

*2d Pby of Philadelphia.*

Neshaminy ch 15, Rev H R Wilson D.D. 5; Germantown ch 65, juv miss soc 10, little William A Whartonby 25 cts; Frankford ch, in part, 15 110 25

*Pby. of Newcastle.*

Lower Brandywine ch juv miss soc 3 50; Upper Octorara ch, bal 56; Forks of Brandywine ch fem miss soc 12 25 71 75

*Pby. of Baltimore.*

Franklin st ch Baltimore, mo con colls 41 23; Balt 2d ch, Eliza J Green 1 60, Ann Letitia Green 62 cents, (daughters of Dr Green, the fruit of self-denial in little children) 43 45

*Pby. of Carlisle.*

McConnellsburg ch, of which 25 from Col James Agnew, 50; Green Hills ch 10; Wells' Valley ch 10 70 00

*Pby. of Huntingdon.*

Lower Tuscarora ch ann coll in part 115; Huntingdon ch 72; Hollidaysburg ch 30 30 217 30

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Curries Run ch 9 37; Eldersridge ch 12 55; Beulah ch 30 39 52 31

*Pby. of Redstone.*

Greenburg ch, in part to con Rev John Lloyd,

Amoy, 1 m, 26 25; Mount Pleasant ch, to con JOHN GRIFFIN, Sen. 1 m. 30. Mrs Nichnlls 10; Spring Hill ch 30; Laurel Hill ch 27 25; Dunlap's cr ch 15 62; Sewickly ch 34 44; Brownsville ch 20 — 191 58

*Pby. of Ohio.*

Centre ch 22; Lawrenceville ch 9 06 — 31 06

*Pby of Beaver.*

New Castle ch — 18 00

SYNOD OF WHEELING. *Pby. of Washington.*

Cross Roads ch colls at Burgettstown 40, Florence Sab sch 6; Sistersville ch 4 — 50 00

*Pby of Steubenville.*

Annapolis ch — 8 00

*Pby. of New Lisbon.*

Yellow cr ch 65 60; Madison ch 14 29; Long Run ch 34 14 — 114 03

SYNOD OF N. INDIANA. *Pby of Logansport.*

Lafayette ch 5 85; Dayton ch 2 66 — 8 51

SYNOD OF ILLINOIS. *Pby. of Rock River.*

Galena South ch mo con colls — 16 40

SYNOD OF VIRGINIA. *Pby. of Lexington.*

Bethesda ch, to con their pastor, Rev A B DAVINSON 1 m, 36 22; Mount Carmel ch 5; Windy Cove ch, in part, 29 03; Lebanon ch, to con their pastor, Rev SAMUEL BROWN 1 m, 58 05; Timberridge ch 16; Mossy cr ch, to con their pastor Rev JOHN A VAN LEAN 1 m, 51 35; New Monmouth ch, in part, 26; Tiakliug Spring ch 47; Augusta ch 12 17; New Providence ch, to con their pastor, Rev JAMES MORRISON 1 d, 109 63; Master James J Morrison 19 cts, Master H R Morrison 5 cts; Shemariah ch 48 97; Bethel ch 82 50; Miss Mary McFarland 25 cts; Staunton ch, hal, 1 50, Martin M Smith 12 cts; Fairfield ch 33; Old Oxford ch 38 37; Hebron ch, to con their pastor, Rev S J LOVE 1 m, 71 71, Mr Love's little son, on his death-bed, to send a Testament to a heathen child, 25 cts; Union ch, to con their pastor, Rev Dr HENDREN 1 m 30, ladies to ed *John Hendren* at Futtehgurh 25; Harris ch 18 38; Lexington, Va. "a lady" 10; Warm Springs, Va, Mrs Tirrell 50 cts; "——" Miss Ann C Guthrie 5 — 776 24

*Pby. of Winchester.*

Moorefield ch, to con their pastor Rev WILLIAM N SCOTT 1 d, 166; Romney ch in part 22 58, children in Sab sch 3, girls sew soc in Dr Foote's Institute 3 94; Tuscarora ch 13; Gerardstown ch 91; Winchester ch 18 41, Miss M Little's class in Sab sch 1 11 — 319 04

SYNOD OF W. TENNESSEE.

Jonesboro', E Tenn, Adelaide E Lyon, for hooks at Allahabad — 2 50

SYNOD OF MEMPHIS. *Pby. of Arkansas.*

Fort Gibson ch mo con in Sept — 3 50

SYNOD OF GEORGIA. *Pby of Georgia.*

St. Augustine ch, Florida — 14 85

*Pby. of Flint River.*

Americus ch 20; Mount Tabor ch 7; LaGrange, West Point and Long Cane chs 10; Ebenezer ch 9 25 — 46 25

SYNOD OF ALABAMA.

Synodical collection in Greensboro' ch — 80 00

SYNOD OF MISSISSIPPI. *Pby. of Mississippi.*

Port Gibson ch mo con colls 23 40, L F S 60 cts; Natchez ch mo con colls 136 98, mo con colls of colored cong, for sup of Rev Harrison W Ellis, Mourovia, 11 82, Sab sch 26 20 — 199 00

*Pby. of Louisiana.*

Jackson ch 35; Comite ch 5 — 40 00

COLLEGES AND SEMINARIES.

Princeton Theological Seminary, "a member" — 5 00

MISCELLANEOUS.

Monticello Union No 23 Daughters of Temperance 5; "Philo" (in a letter post-marked "Williamsport," Md.) 30; Auburn, N Y, John Wright, 2 50; Harrisburg, Pa, Ro R Elder 10; Paradise, Pa, Dr A W Sample 2 50; Phila, Pa, "G" 10; "——" Rev John Hatten 1; Eldad 1 — 62 00

6541 83

Less 26, acknowledged in last month's receipts from Warrior Run ch, Pa, reported in error — 26 00

Total — $6515 83

DONATIONS IN CLOTHING, &c.

Ladies of Belvidere ch, N J, 1 box clothing for Spencer Academy — 69 78

Mrs J F S and Mrs J T S, 1 box clothing for the Creek Mission — 45 00

Mrs Staunton, Liberty, Va, 1 box clothing for the Chippewa Mission — 25 86

Miss sew soc of Doylestown and Deep Run chs, 1 box clothing for Chippewa Mission — 87 54

"A lady" 1 bundle shirts

Upper Buffalo ch, Pa, 1 box clothing for Rev W Hamilton, Iowa Mission — 32 00

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FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of dollars in trust to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

THE

# DOMESTIC MISSIONARY CHRONICLE.

VOL. VII. JANUARY, 1848. No. 1.

## Board of Domestic Missions.

For the Domestic Missionary Chronicle.

I PROPOSE next to inquire, "What the West promises, as a field of missionary labor, to our own church in particular?" The West is still eminently in a formative state, and is yet to receive many of those deep, and enduring impressions, by which she is hereafter to be characterised. What her future characteristics are to be, is of immense importance to this whole country, and the world. "Westward the star of empire takes its flight," is as true here, as it was in Europe when it was first uttered. The teeming West will, within fifty years, contain a population, whose numbers and resources will enable them to direct, and control the interests and destinies of this wide-spread, and glorious land; probably of this whole continent; perhaps of the world. To fit such a population, inhabiting such a country, for the enjoyment, perpetuation, and extension of the blessings of education, self-government, and civil and religious liberty, is a privilege which angels might covet.

This field of promise is opening its doors wide for the entering in of the messengers of the Christian Church. Many have already entered into this extensive field, welcomed of men, and blessed of God. But they are as yet, far from being able adequately to occupy the field, and do what is necessary to cultivate, in a proper manner, this great and important field. The success which has attended past efforts, even beyond the amount of means employed, affords abundant encouragement to prosecute the work with new diligence and zeal. This is especially true with respect to what has been attempted by the Presbyterian church. What has been done for the West, if the advantages expected from it are to be realized, must be followed up by new, increased, and persevering efforts. If there be slumbering, or sleeping here, tares will be sown broadcast; and they will grow, for the soil is rich. What God has already done in this field, is an earnest of the blessings which he will bestow upon every well-directed effort. This is as sure as the recurrence of winter and summer, seed time and harvest. This field is destined to produce a prodigious harvest of weal or woe.

The Presbyterian Church possesses, in an eminent degree, the qualities necessary to fit her to occupy and cultivate such a field. She has been eminently the friend and promoter of intelligence, education, and civil and religious liberty. She stood up for all these in Scotland, Ireland, England, Holland, and Switzerland. In the first three of these kingdoms, she successfully resisted the despotic rule of the house of Stuart, to which resistance, Great Britain is indebted for the excellence and freedom of her institutions, if not for her power and greatness. It was the same principle which successfully resisted and overcame the gigantic and despotic power of Spain in Holland, and established free institutions in the United Netherlands. And so, all of civil and religious liberty which Switzerland has enjoyed, has arisen from the same source. She also claims, and that justly, a full and large share in the enterprise, intelligence, efforts, and sacrifices, which were incident to the settlement of this country, and the establishment of her institutions, civil, literary, and religious. It was a rare thing, in our revolutionary contest, to find a Presbyterian minister, elder, or

member, opposed to American Independence.

She has borne her part also in the progressive development of our country, which, by our population, has extended far and wide through the length and breadth of the land, and with it our happy institutions. Among those who have gone out as pioneers into new settlements, territories, or States, there is always found a large infusion of Presbyterianism, which never can forget the schoolhouse, the academy, the college, and especially the Church; and who, when they remember, will mourn, and look back to the places of their fathers' sepulchres and cry to their brethren, "Come over and help us."

This is a voice which the Presbyterian Church is bound to hear; a call, to which if she does not respond, will lay sin at her door. To whom has she a right to look to feed her children, if she neglects them, especially with her ability to take care of them? Such neglect would be a poor compliment to her excellent standards of faith and polity, and would greatly derogate from the honors of her past history. She has often, in days that are past, stood up manfully for the right, and should not quail when she has such a work before her as shaping and moulding the character and destiny of the great West. The sons, it is hoped, will not dishonor the memory and the deeds of their noble fathers.

The shame and sin of dereliction would be the greater, inasmuch as God has given her all the appliances necessary to fulfil her mission in the accomplishment of so important and glorious an enterprise, as establishing in the West, those institutions which have been so great a blessing in the East, and which contributed so much to the formation of our national character. God has given her wealth enough to accomplish everything which is desirable in this great and important work, and the West will return every dollar expended on her with interest. He has given her numbers. The statistics of the present year give the following results. Twenty-two Synods; one hundred and eighteen Presbyteries; three hundred and forty-three candidates for the ministry; two hundred and thirty-one licentiates; seventeen hundred and thirteen ministers; two thousand three hundred and seventy-six churches; and one hundred and seventy nine thousand, four hundred and fifty-three communicants. She has at least five theological institutions under her care, at which a large number of young men are in successful training for the ministry of reconciliation. She has also her Board of Education to aid pious young men, who need it, while prosecuting their studies with a view to the ministry. When their studies are completed, the Board of Domestic Missions stands ready to send them to any part of the field where their labors are needed. With this institution is connected the Church Extension Committee, to which are annually committed several thousand dollars to aid feeble churches in building houses of worship, and which, if the Church will do her duty, may be made an instrument of great good to multitudes who are ready to perish. She has also her Board of Publication, which has been in successful operation for several years, and is capable of supplying the whole Church with a wholesome theological and religious literature. What then does she lack to enable her to accomplish the great work which we have been contemplating. Nothing but the presence and power of the Divine Spirit to quicken and sanctify her.

OBSERVER.

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## Letters from Missionaries.

### Missouri.

FROM A MISSIONARY IN FRANKLIN COUNTY.

The following Report is from a missionary who is laboring among the Germans, and who is himself a German. The Germans are becoming very numerous in the West. Missouri contains a large German population which greatly needs ministers of the Gospel to teach them the way of life. If suitable men could be obtained, there is no portion of our population, having a stronger claim on our missionary efforts, than the Germans in the West. The excellent brother, whose letter we here publish, is doing a good

work; and we think our readers will be interested with his mode of instruction. It will be seen he has introduced the parochial school system, which he manages in his own peculiar way. We like well his plan of making the same lesson instruct both parents and children, and of teaching parents through their children. We think, with God's blessing, it promises great good. And ministers generally may derive profit from considering well his simple plan. We commend his Report to the attention of our readers.—Ed.

Since my last report the Lord has blessed us signally. I told you in my last that there was an unusual interest in my church, with old and young; thanks to God this is still the case, and it brought *seven* members into our church. A little more than one year since we commenced with *nine* members; our present number is *twenty-four*. The prospect of succeeding well, has at times been very dark. My deluded countrymen hate the Gospel, and are unwilling to come to Christ on the Gospel terms, but their prejudices are giving way, and many now come and hear, who could not be prevailed on to do so formerly. The prospect therefore of doing good is better now than ever before. Our school, our little school, which is a parochial school in every sense, has been a great blessing, not merely to the children, but also to the parents. One object is to reach, and teach the parents, indirectly by the children. The children, besides the school, are required to be regularly present at the church, and they are addressed in particular. They are moreover required to take notes of the sermon at the church, according to their ability. Their parents may render them any assistance at home in copying these notes, and bringing them in better order. Both parents and children are consequently very attentive, and try to recollect much of the sermon. It is the same with Biblical history. The children are required to commit to memory most of the histories contained in the sacred book, and the parents are requested to help their children, that is, make them relate to them the parts at home, and then at the school. It made a deep impression lately, when I asked my children at the school—Do you see that tree? and that grass? and that corn and wheat? What was the design of God in making them as they are? do they answer their design? What was the design of God in creating you rational beings? The answers were all made, and made correctly thus far. But when I went to ask —Do you think you answer the end for which you were created as well as that tree, or that grass? they hesitated to answer, but confessed finally with tears, that they thought they had not hitherto answered the end for which they were created. This ended in a solemn promise on their part, by the help of God, to lead another life. I showed them that they could not do so in their own strength, that "they had not such a heart in them to fear God and keep all his commandments always;" but urged them to pray much to God that he would change their hearts; and when going home, they might inform their parents what a promise they had made, and tell them, that whereas they were very forgetful, they might remind them constantly of this promise, and help them to pray that God would strengthen them. They did so, and it made a strong and salutary impression. Thus far, I think, I may consider my little school, under God, the hope of my church. One of the children, a boy between fourteen and sixteen years of age, has made a public profession of his faith in Christ. Parochial schools are much needed here; we cannot do without them, if we would have our churches to increase. May the Lord increase and prosper the means for exetnding his kingdom, and saving the souls of men.

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## Illinois.

FROM A MISSIONARY IN WHITESIDE COUNTY.

*A church organized.—The people disposed to make great efforts to sustain the Gospel among them.*

By order of the Presbytery, I recently organized a church at Jefferson Grove, in Ogle county, consisting of *ten* members; more were expected to unite, but the day was unfavorable for attendance. The prospects of this infant church are highly encouraging. After the organization, immediate arrangements were made to hold a weekly prayer meeting, and to meet together on the Sabbath, although no minis-

ter should be present. They are disposed to make great exertions to support public worship. Although most of them are living in log cabins, and are destitute of this world's wealth, yet several of them have subscribed $10 for one-fourth of a minister's time, and are willing to subscribe proportionably more for a larger amount of time. A general imitation of this liberal example, would fill the Lord's Treasury, and there would be no lack of means for sustaining the ordinances of the Gospel, both in our own country, and in heathen lands. The want of a willing heart is much more general than the want of ability. As is often said, "Where there is a will there is a way." The cause of the abundant offerings of the Israelites in the wilderness, was "A heart to give." They gave *willingly*, and therefore they gave liberally. And their prosperity was generally correspondent with their sincere liberality. This is not indeed the Christian's motive for giving, but it may certainly be presented to the liberal in heart, as an encouragement to trust in the Lord.

On my way to the above mentioned settlement, I found a Presbyterian family from Pennsylvania, who have been deprived of religious privileges for more than two years. I advised them to unite with my church for the present, which they are disposed to do, although it is fifteen miles distant. I have appointed preaching at their house, on my way to one of my places of preaching. Similar instances may often be found in the way of exploration. What we greatly need is, more active, devoted laborers for this immense field.

I may here add, that donations of ready made clothing are peculiarly welcome, and are essential to our comfort, and with our present very limited means of support, almost to our subsistence. The Lord prosper his own work.

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FROM A MISSIONARY IN MERCER COUNTY.

*Box of clothing received.*

I have the pleasure to acknowledge the receipt of a valuable box of clothing from the Mission Rooms in Philadelphia. May its unknown donors be amply rewarded by the consciousness of doing good. Could they witness the opening of such a box in the family of a distant and destitute missionary, they might feel, they were "lending to the Lord." In return for such munificent kindness, may they have grace, mercy and peace from God the Father, and from the Lord Jesus Christ, and in the end, eternal life.

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FROM A MISSIONARY IN M'HENRY COUNTY.

**The following Report is from a young brother who has recently been sent as a missionary to Wisconsin. His immediate field of labor is in Northern Illinois, on the borders of Wisconsin, and is connected with the Wisconsin Presbytery. The history of that infant church is full of interest. It has been alluded to in some former reports, published in the *Chronicle*. Their reception of a minister, for whom they had been long looking and praying, and the efforts and sacrifices they are willing to make, that they may have a house for God, and enjoy Gospel ordinances, show the high value they place on Gospel privileges. Who can read the simple narrative of this missionary without feeling the importance of domestic missions, and rejoicing that he can have a share in so good a work?—Ed.**

I came to this place about the middle of September, and never was a minister more cordially and warmly welcomed by any people, than was I by this little flock. They had been long praying the Lord of the vineyard to send some one to break unto them the bread of life. They were organized into a church about two years since, at which time they were not aware that there was another Presbyterian church of their order within more than one hundred miles of them. Since their organization, they have had but two or three months' preaching, except as some minister has providentially spent a Sabbath with them; yet during all this time they have sustained a prayer meeting on the Sabbath, and one during the week. For the past year they have had a flourishing Sabbath school, of more than fifty scholars, and a weekly Bible class, including, I believe, every member of the church, male and female. More than a year since they commenced preparation for building a church. For several weeks previous to entering upon this undertaking, they made it a matter of special prayer and consultation, not knowing how, or where they were to obtain the means for completing it. But being strongly impressed with

the importance, and necessity of having a house of worship for the accommodation of the rapidly-increasing population, they went boldly and prayerfully to work, believing that Providence would in some way provide the means. The thought had not once occurred to them of seeking aid from abroad, until they providentially heard of the Church Extension Fund, and resolved to apply for $100. They did apply, and received the amount asked; and could those who contribute to that fund know with what gratitude it was received, they would feel doubly repaid for all they had this way lent unto the Lord. With the money thus loaned them (for they thus regard it), together with what they hoped to receive from their next wheat crop, they were sanguine that they would be able to complete their house, and leave it unencumbered with debt. But their winter wheat was entirely cut off, and they have been painfully disappointed. They were hoping to have their house finished and dedicated at the recent meeting of the Wisconsin Presbytery here, but it was utterly out of their power, although they made great sacrifices to effect it. No less than three members of the church, who had commenced putting up dwelling houses for themselves, one having laid the foundation, another raised the frame, and a third having barely covered it, have chosen rather to spend another winter in their uncomfortable log cabins, leaving their own houses unfinished until another season, than that the work on the church should cease. But when they shall have done their utmost, I cannot see that it will be possible for them to have their house ready for use this winter, unless they receive fifty, or one hundred dollars from some other source. Could not half this last amount that is, fifty dollars, be obtained from the Extension Fund?* The Presbytery strongly recommended to them to apply for it. If application has been made, I do hope and pray it may not be refused. Lend us fifty dollars, and I will pledge myself to raise in addition sufficient to *finish the house, and leave it free from all encumbrance within three weeks from the time the money reaches us.* The interests of our cause here, just at the present time, *imperatively demand* that we have our house ready for use immediately. Our congregation is increasing rapidly, and if we had a convenient place of worship, I have no doubt, judging from the increased interest which I have witnessed here within the last six or eight weeks, that our congregation would double its number. Our regular congregation at present numbers not less than *one hundred and fifty.* Our little village is an infant of two years. Two years since there were but three houses here, the court house, and two dwelling houses. We now number *three hundred* inhabitants, with a fair prospect of nearly, or quite doubling in another season. I am in great want of seventy-five or one hundred copies of the Shorter Catechism. How can I procure them?

* The additional amount asked of our Church Extension Committee has been promptly granted, and the money has been sent them.—Ed.

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FROM A MISSIONARY IN MERCER CO. ILLINOIS.

In the month of September, we were able to send from the office of the Board in Philadelphia, a number of valuable boxes of clothing to our missionaries in the West, and in some of these boxes, we put some tracts and books, to be circulated gratuitously by the missionaries. During the past month, we have received several letters acknowledging the receipt of boxes, and expressing warmly their thanks to the kind donors of these seasonable, and truly valuable tokens of remembrance. In the letter that follows, we give a specimen of these epistles of thankful acknowledgment. We know our benevolent Christian females, who are engaged in furnishing these boxes for the missionaries will read it with deep interest, and heartfelt gratitude, and we trust it will encourage and stimulate them in this good work.—Ed.

The box sent from your office came safely. Its contents were valuable. They have before this time been scattered many miles from here. I have found the tracts very useful. In the house, and by the way on missionary duty, they are always at hand, as so many messengers of good to sinful men. It was only last Sabbath, that I had occasion to give some to Sabbath traveling emigrants. On looking over them, my eye rested on "*Friendly suggestions to an emigrant.*" It was a group of goodly-looking people with two wagons. The father immediately acknowledged himself a professor of religion in Pennsylvania. Others of the family made the same acknowledgment in regard

to themselves. They made many excuses for travelling, and appeared dissatisfied with their conduct. I gave them exhortation with the tracts, hoping it might be of benefit to them for time and eternity. I intend to make the books and pamphlets as extensively useful as possible.

In regard to the articles of clothing, I would say, that they are all timely. They have already been shared by several missionaries and their families. Among these were the widow of a recently deceased missionary, (Rev. Samuel Wilson of Monmouth, Warren Co., Illinois) and her children. It was pleasant, thus to be, even in a small degree, the almoner of Christian bounty. And there are many such cases in this wide West, where true merit, reduced to almost hopeless poverty, has been cheered by some timely aid of this kind. The donors of such boxes can scarcely imagine how much comfort they impart to the families of the missionaries. How many sweet mementos of Christian sympathy do they give! They are so many pledges that we are held in grateful remembrance by those who live by faith on the Son of God, and frequent a throne of grace. Among those who will share in this box, I should not fail to mention the group of four orphan children, born on this missionary ground, of parents who suffered much for Christ, and have gone to their reward in heaven. I refer to the Rev. John Montgomery and his companion, who died in 1843. This band of children were given to God in faith, and we hope they will never be forsaken. I know not the donors of that box, but this is of small consequence, when we feel assured that the registry of the good they do is on high, and they will not lose their reward. Should their lives be spared, I trust they will still have the satisfaction of doing much more good in this way. Could I address these kind donors personally, many facts might be communicated which would deeply interest them. In behalf of myself and my family, who have been sharers in this bounty, I return them our sincere and heartfelt thanks. May God abundantly bless them, and may he enable us, who are the objects of their kindness, to devote ourselves wholly to his blessed work.

## Indiana.

FROM A MISSIONARY IN KNOX COUNTY.

### *An interesting Missionary field.*

Very recently I was invited to preach in a densely-populated neighborhood, in which they had never before heard a Presbyterian preacher. I willingly accepted the invitation at the time appointed, and found to my agreeable surprise, a large room crowded to overflowing with females; and without, on all sides, men; old men and young men standing, and anxiously awaiting the arrival of the person who was to proclaim to them the hitherto unheard-of kind of preaching—Presbyterian. I preached to one of the most attentive audiences I have found in almost any community. Nor was it with their good attention, merely, that I was delighted; there was a deepness of interest and feeling manifested, showing evidently that the hearts of some were touched. Many tears were shed, which told plainly that they felt deeply, and that there was good hope the seed sown, would, with God's blessing, bring forth fruit to life eternal. I was much interested on so short an acquaintance with that people, and have promised to visit them again as soon as I can.

### *A Church organized.*

In Davis county I spent some four days preaching to the people, and during the time, I organized a small church, consisting of nine members. Three elders were elected by the little band of brotherhood one of whom I ordained, the other tw having been ordained in some other sec tion of the country. The church appeared sanguine of success, and with the blessing of God I trust they will do well. Within the bounds of that little church, embracing two neighborhoods, are two flourishing Sabbath schools, one numbering about eighty, and the other about ninety scholars, conducted on the Union plan. That little church, in connexion with a neighboring one, are endeavoring to procure the services of a minister. May the Lord succeed their endeavors.

As to W—— S—— church, all is going on well. The attention given to the preaching of the Gospel is increasingly

good, and there is evidently a growing spiritual interest. Christians are becoming more alive to their obligations to Christ; and sinners, hitherto thoughtless and careless, seem to be touched with a more than ordinary solemn awe, when in the house of God. Although there is nothing of a remarkably exciting character, there is that deep, soul-interested feeling, which betokens a concern about spiritual things; and we do hope and pray, that the time may not be far distant, when we shall see the stately steppings of our covenant keeping God, in our midst; and shall hear from many lips, the anxious inquiry, "What must we do that we may be saved?" On the last Sabbath, during the day, and at night, the congregation sat with the stillness of death, and seemed to listen as for eternity. What will be the result, God only knows, but we sow in hope. "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper, either this or that; or whether both shall be alike good." God's promises are our support. We have trusted them hitherto and have never been disappointed. May we not *hope* for days to come? Brethren pray for us, that our faith fail not, and that ur love for souls, may never, neve fail.

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FROM A MISSIONARY IN MIAMI COUNTY.

*A new Church organized.*

I have nothing of special interest to report at present, except it be the organization of a church in this place. The planting of a little vine which I trust will be watered of God, take deep root, send forth its branches, and yield much fruit, by which God may be glorified. The organization took place on Saturday the 18th of September, and was conducted by a brother from the Presbytery of Logansport, within the geographical bounds of which this place lies. *Seventeen* united in forming the church—*seven* males and *ten* females. Two elders were elected and one ordained, the other not seeing his way clear to accept the office. Our services on the occasion commenced on Friday evening, and closed on Sabbath evening. On the Sabbath the sacrament of the Lord's Supper was administered to this little company, thus banded together in the service of their King and Head. Brethren of other Evangelical denominations sat down with us at the table of our common Lord. We had a full congregation, and although without any *special* manifestations of it, I trust the master was present at the feast to do his people good, and that he will cause the seed sown to bring forth fruit. Thus has another church of our own faith and order been planted. May the prayers of God's people go up in its behalf, and the dew of heaven descend upon this little hill of Zion. . .

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## Ohio.

FROM A MISSIONARY IN TRUMBULL COUNTY.

*Some good effects have been produced.*

Although the past season has been unusually sickly in this region, I have reason to bless God that my health has been preserved, and I have been able to prosecute my work without interruption. While the result of my operations gives nothing of special interest to report, it is not such as to dishearten. Some good effects, with the divine blessing, seem to have been produced. The number in attendance on the means of grace, has continued to increase; there is increasing interest in the efforts making for the extension of Christ's kingdom; peace and harmony exist in the church. The Sabbath school has been well attended, and with increased interest, the Bible class has not been neglected; weekly prayer meetings have been kept up, and the morality and good order of the community has been visibly improved. But still there is, to a lamentable degree, a want of that spirituality which should characterize the disciples of Christ, which gives efficiency to a church, and makes it a light to the community, a city set on a hill which cannot be hid. That which we most need is a revival of pure and undefiled religion, the outporing of God's spirit, quickening us as a people, and giving efficiency to his word, as an instrumentality in the conversion of sinners. While heavenly influ-

ences are withheld, we cannot hope that our efforts will gain the great end of the ministry. The morals of the community may be improved by these efforts, but Christians will not grow in grace, and sinners will not repent and be converted.

## Mission Rooms, Philadelphia, January, 1848.

PRAYER FOR DOMESTIC MISSIONS.

We publish the following brief communication from a valued friend, under our editorial head. We were thinking of the same subject ourselves, and preparing to write something, when this was received, and we gladly substitute it for any remarks of our own. The writer, we know, is an ardent friend to the cause of missions, both in our own country, and in foreign lands. And one of his strong reasons for desiring to see this cause prosper in our own country is,—"That God's way may be known upon earth, his saving health among all nations." It is because he feels a deep interest in the conversion of the world to God, that he is anxious Christians should pray more for Domestic Missions. We confess, with our valued brother, we do feel deeply anxious, that the subject of missions in our own land, should lie nearer the hearts of God's people, and should occupy a more prominent place in their prayers, both in private, and in public. The work committed to the Board of Domestic Missions is an exceedingly *great work*. It cannot be accomplished by human strength; Divine aid is essential to its success. It is an unspeakably *important* work. The eternal destinies of untold millions are connected with it. What can we do, in such a work, without the prayers of God's people? Many of our excellent missionaries are subject to sore trials, and have to struggle with great difficulties; surely they need, and should have, the prayers of God's people. And this cause should be remembered in our *public prayers*. Not only that it may have the support of *united* prayer, but that all men may know, that it is a cause which Christians value. But we forbear, and ask of all our readers, and especially of pastors and elders, to read and ponder well what our friend has written.—Ed.

Will you permit a friend to occupy a small space in the Missionary Chronicle, for the purpose of expressing some thoughts on the subject of Domestic Missions?

In the December number of the Missionary Chronicle, I observed, and read with deep interest, your appeal, headed "Pray for the success of Domestic Missions." From it I was rejoiced to learn, that several of the missionary stations of the Board have been visited by the influences of the Holy Spirit, and that souls have been hopefully converted to God. Indeed, such was the encouraging aspect of things, indicated by the several exceedingly interesting communications from the missionaries in the last number, that my heart was lifted up to bless and praise the Lord for these delightful tokens of his love, and goodness, to the churches thus visited.

Your appeal was, "Brethren, forget not to pray for the success of missions in our own land," and you say, "the cry comes to us from many of our missionaries, '*Brethren, pray for us, and pray for the thousands in the wilderness, for whom we labor.*'"

Now why is it, that Domestic Missions are so seldom prayed for in our social prayer meetings, and at our monthly concerts? The writer of this has attended many, many monthly concerts, where he has been pained to observe, that the brethren who lead in prayer, for some or no reason, frequently, in their petitions, leave out entirely the cause of missions in our own land, and almost seem to forget that "*the field is the world*," and that our own country, with its immense tracts of land, and its rapidly increasing population, is a part, and a very important part, of the great missionary field; an important part of the world, which God so loved as to give his Son a ransom for it, and which needs the sympathies and prayers of God's people, as well as the heathen, who bow down to stocks and stones.

China, with its missionaries, is remembered and prayed for. India, and the devoted men of God who have gone there to labor for the good of souls, are not forgotten, but are severally brought in remembrance before God in prayer. All this is as it should be. But how seldom is the missionary work of our own land,

(I mean with that same particularity with which we pray for missionary stations abroad,) on the heart, and from the heart, carried to the throne of grace at our monthly concerts? Yea, how seldom do we hear the prayer, that God would comfort, and sustain, and bless the self-denying missionary and his family, who probably has left a home and fireside, as comfortable as our own, and associations as delightful as we enjoy, and has planted himself in the midst of a wilderness, among the ignorant and depraved of our own countrymen, with the hope of saving their souls, and bringing glory to the name of our Divine Saviour? Surely these dear brethren, need our prayers, and they should have them, and have them continually. We should never forget them, when we pray for Zion's children, and Zion's increase.

These thoughts have often been in my mind, and I have earnestly wished, that some one would, in some form, bring this subject before the minds of our praying fellow Christians. But when you tell us that "the cry comes to us from many of our missionaries, brethren, pray for us, and pray for the thousands in the wilderness for whom we labor," and so few respond to the call, methought I would take this method of hinting to my brethren, that they ought to pray more for the cause of Domestic Missions. And I feel assured, a simple hint, by way of remembrance, will be sufficient for any one who truly loves the cause of Zion, and sincerely prays for her prosperity.

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### MISSION TO OREGON.

The Board have not yet made their appointments for this mission. But they hope to be able to make them soon. May the Lord provide suitable men, and prosper the efforts of the Church to send the Gospel to that far-distant field. This will be an exceedingly important mission, and we trust will excite a corresponding interest in the Christian community. Oregon is now a portion of our own country; it is a *new* country, and what is done *now*, in the infancy of our new settlements there, to plant Christian institutions, and establish a Gospel influence, will be of incalculable value for all future time. If we would confer lasting benefit on that whole territory, and on our whole country, *now is the time* for wise, efficient action. Some other denominations have taken the lead of our own church in this good work of sending missionaries to Oregon; but there is abundant room for all. And we fondly hope, the Presbyterian Church, by her zeal and energy in the prosecution of this work, will, in some small degree at least, make up for her tardiness in commencing it. Oregon will rapidly increase in importance. Population from our Western States, and from Europe, is already flowing largely into that territory. It is stated by an intelligent lady, now in Oregon, and who is a member of the Presbyterian Church, "that the number of American settlers in that territory, when she wrote in April last, exceeded *six thousand*. Oregon City, in the valley of the Willamete River, contains more than *five hundred* inhabitants. Of the Willamette valley, this same writer says,—"Willamette valley, although broken, is capable of sustaining a vast population. It is remarkably well watered, and the soil very fertile. Perhaps there is no portion of the United States, in which a climate so equal and pure could be found. Such a country for health, I did not expect to see." This fact, the peculiar healthiness of the climate, is noticed by almost all travellers in Oregon. The valley of the Willamette, we have abundant reason to believe, will soon have a large population.

This mission will necessarily be expensive, *very expensive*, and will make large drafts on the funds of the Board. The *distance* is great, and large expenditures will be required to take the missionaries to that field; and for a time the whole expense of sustaining the missionaries will devolve on the Board. This expense will be large, as all articles, both of food and clothing, are now very dear there. We mention this, that the churches may see and feel the absolute necessity of *greatly increasing the funds of their Board of Missions*. The Oregon mission is *one*, and *but one*, of the important additional missions, in which the Board have recently felt themselves called to embark. Their operations have been greatly *enlarged*. Their expenditures have necessarily been *largely increased*, and to the *churches*, and the *individual friends of this great cause*, they must look for the means to carry forward successfully their important operations.—Brethren, we are closing another year of our

stewardship; the past year has been, to most of our people, a year of great prosperity in temporal matters. You will receive this number of the Missionary Chronicle at the commencement of a new year. If spared to enter on another year, you will wish to make a thank-offering to the Lord for his goodness; you can hardly avoid feeling a desire *to make such an offering*. In making that offering, forget not *Oregon*. Forget not the *millions scattered through our own widely extended country*, who are destitute of all Gospel privileges. We wish all our readers, *A Happy New Year!*

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### MISSIONS IN THE WEST.

We have recently published some articles on this subject, furnished by a valuable friend to the cause, over the signature of *Observer*. Two of these articles have been published in former numbers of the Chronicle, a third will be found in our present number, on this important point. "*What the West promises, as a missionary field of labor, to our own church in particular.*"

We venture to call attention to this article. The subject is, in itself, of vast importance, and it has a direct bearing on our own responsibilities and duties, both as churches, and as individual Christians. The writer is a valued brother of high standing in the church, and having recently visited the West, he feels deeply the importance of the work to be done there, and writes from a full, overflowing heart.

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### NOTICE.

We are entirely out of the number of the Missionary Chronicle, pamphlet form, for January, 1845. If any of our subscribers have a copy of that number which they are willing to part with, they will confer a favor by sending it to our office—No. 25 Sansom street, Philadelphia.

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## RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN NOVEMBER, 1847.

SYNOD OF ALBANY. *Pby. of Troy.*

Lansinghurg ch 50 00

*Pby. of Albany.*

Northampton ch 4 50

*Pby. of Columbia.*

Lexington ch 41 19

SYNOD OF BUFFALO. *Pby of Steuben.*

Windsor ch 11 47

*Pby. of Wyoming.*

Scottsville ch 7 00

*Pby. of Buffalo City.*

Rochester ch 17; Portageville ch 9 18 26 18

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Deer Park ch 7 00

*Pby. of New-York.*

Duane st ch 569 44; Wallabout ch mo con 3 60; Rutger's st ch fem dom miss soc 108 37; Brooklyn 2d ch, Thomas Baylis, 20; Duane st ch sah sch miss asso, 50 751 41

*2d Pby. of New-York.*

Mount Washington ch 30 00

SYNOD OF NEW-JERSEY. *Pby. of Elizabethtown.*

1st Church, Elizabethtown 200 00

*Pby. of New-Brunswick.*

Boundbrook ch 66 50; Miss Bible and Tract Soc of Princeton Theo Sem 65; Titusville ch 53; fem miss soc of the 1st ch, New Brunswick 50; Freehold ch 26 49; New Brunswick ch addl don of Rev Dr Davidson 5 265 99

*Pby. of West Jersey.*

Cape Island sah sch 1845 and '46, 13 58; Bridgeton ch coll 144 50, also from ladies dom miss soc 32 50 190 58

*Pby. of Newton.*

Newton ch addl 1; Allentownship ch 42; Hackettstown ch 50; Belvidere ch, to con their pastor, the Rev James Clark, an hon mem, 75; John Wilson, of Allantownship ch 10 178 00

*Pby. of Luzerne.*

Berwick ch 10; Wilkesharre ch 50 60 00

SYNOD OF PHILADELPHIA. *Pby. of Philadelphia.*

Scots Presh ch 115 34; Tenth ch, a femalo mem 1; Ninth ch miss soc quarterly coll 19 22; Tenth ch, Thomas H Hoge, in part to con Mrs Elizabeth Hoge an hou mem 25; "G" 10 170 56

*Pby. of Newcastle.*

Forks of Brandywine ch in part 30 00

*Pby. of Donegal.*

Waynesburg ch 53 35; contents of Miss Mary Latta's miss box 1 54 35

*Pby. of Baltimore.*

2d ch Baltimore, in part 153 75

*Pby. of Carlisle.*

Big Spring ch, Newville, in part 63 00

*Pby. of Huntingdon.*

Ladies sew circle of Spruce creek ch 15; Perryville ch 20; West Kishacoquillas ch 18 13; Hollidaysburg ch 30 83 13

*Pby. of Northumberland.*

Danville ch 100 00

SYNOD OF N. INDIANA. *Pby. of Logansport.*

Lafayette ch 7 47; Dayton ch 2 50 — 9 97

SYNOD OF ILLINOIS. *Pby of Kaskaskia.*

Hillshoro ch — 5 00

SYNOD OF VIRGINIA. *Pby. of Lexington.*

Draft on the Treas of Pby — 25 00

*Pby. of West Hanover.*

Draft on the Farmer's Bank of Va — 37 50

*Pby. of East Hanover.*

Draft on the Treas of Phy — 125 00

SYNOD OF GEORGIA. *Pby of Georgia.*

St Augustine ch, Florida — 28 81

MISCELLANEOUS.

John Wright, Auburn, N Y 2 50; a friend to the colored people in the south 1; check returned by the Rev John Gilchrist 21 87; "A friend," Monmouth county, N J, 50; Dr N R Sample, Paradise, Pa 2 50; Elijah Scott, Leicester, N Y, 12; "A B" 2 50; widow of the late Rev Oliver Hill, Mich, 1; Jonesboro, E Tennessee, Adelaide E Lyon 2 50; "A friend," 500 — 593 87

Total — $3,305 26

CLOTHING, &C.

From the juv miss soc of the Presh ch of Nyack, N Y, a box valued at — 17 66

From the fem union miss soc of Williams' Farms, N J, per Rev Dr Murray, a box valued at — 50 00

From the ladies of Brushy Hill, Rockbridge county, Va, a contribution of six families, per Louisa B Baxter, a box valued at — 29 60

From the ladies of the 1st Presb ch Oswegatchie, N Y, per E H Lamb, a box valued at — 60 23

From the ladies of Little Aughie ch, Pa, per Rev J Y McGinnis, a box valued at — 50 00

From the fem home miss soc of Charlton ch, Saratoga co, N Y, per Rev R H Steel, a barrel valued at — 30 59

From the lad dom miss soc of the Presh ch, Warsaw, N Y, per Rev A T Young, a box valued at — 60 00

From the ladies of the Fresh cong of Williamsburg, Long Island, per Rev P E Stevenson, a box valued at — 109 00

$467 08

WM. D. SNYDER, Treasurer.

RECEIVED FOR THE CHURCH EXTENSION FUND, IN NOVEMBER, 1847.

From Jacob Rothrock, Shirleysburg, Pa, per Rev B E Collins, — 3 00

WM. D. SNYDER, Treasurer.

## RECEIPTS IN THE TREASURY AT PITTSBURG,

IN NOVEMBER, 1847.

SYNOD OF PITTSBURG. *Pby. of Ohio.*

Lawrenceville ch in part — 11 06

*Pby of Allegheny.*

Plain Grove ch 20; Zelionople ch 4 — 24 00

*Pby. of Clarion.*

Richland ch 4; Rockland ch 5 — 9 00

SYNOD OF WHEELING. *Pby. of New Lisbon.*

Liberty ch 6 50; New Lishon ch addl 10 — 16 50

$60 56

J. D. WILLIAMS, Treasurer.

### FORM OF A DEVISE OR BEQUEST TO THE GENERAL ASSEMBLY'S BOARD OF MISSIONS.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church of the United States of America, and to their successors and assigns, I give and bequeath the sum of or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors forever, to and for the uses, and under the direction of the said Board of Missions of the General Assembly, according to the provisions of their charter.

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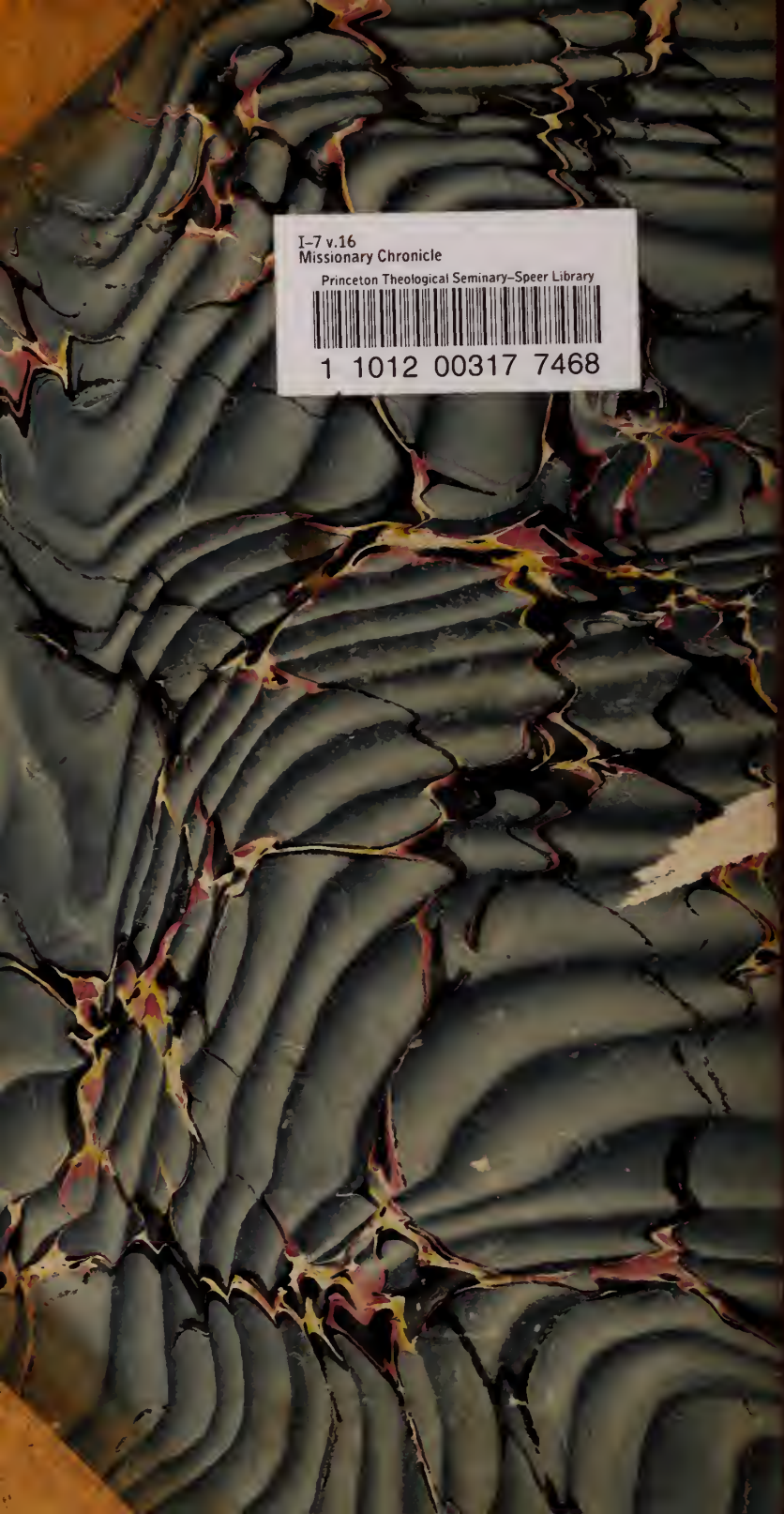
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